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Buddhism in Karnataka

Emerging Perceptions in Buddhist Studies

1-2. An Encyclopaedia of Buddhist Deities, Demigods, Godlings, Saints & Demons — With Special Focus on Iconographic Attributes / by Prof. Fredrick W. Bunce. 2 Vols. [ISBN 81-246-0020-1 (Set)]

Emerging Perceptions in Buddhist Studies no., 3

Buddhism in Karnataka

Dr. R. C. Hiremath

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With a Foreword by

H. H. The Dalai Lama

D.K. Printworld (P) Ltd.

NEW DELHI-110015

Cataloging in Publication Data — DK

Hiremath, R. C. (Rudrayya Chandrayya), 1922-
Buddhism in Karnataka.
(Emerging perceptions in Buddhist studies; no. 3)
Includes bibliographical references (p.)
Includes index

1. Buddhism — India — Karnataka. I. Title. II. Series: Emerging perceptions in Buddhist studies; no. 3.

ISBN 81-246-0013-9

First Published in India in 1994
© Author, 1993
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Published in India by:
K. Rai Mittal
Managing Director
D.K. Printworld (P) Ltd.
Regd. Office: H-12, Bali Nagar
NEW DELHI - 110015
Phone : (011) 541-3463; *Fax :* (011) 559-8898

Printed at: D.K. Fine Art Press (P) Ltd., Delhi - 110052

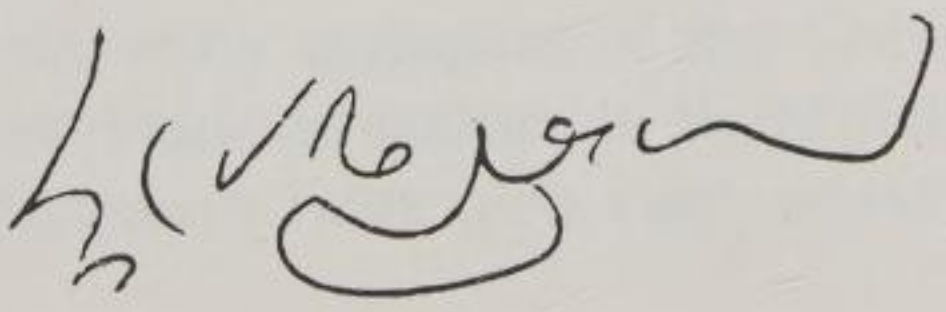
THE DALAI LAMA

Foreword

Dr. R. C. Hiremath, a former Vice-Chancellor of Karnataka University, has composed this edifying work entitled *Buddhism in Karnataka* as a result of his long standing studies of Buddhist philosophy. He explains that methods for practising the Buddha dharma are diverse, for they depend upon the capacity and inclination of the individual mind. Some people possess sharp intelligence, while others take longer to understand. Therefore, the Buddha taught according to the varying degrees of intelligence and receptivity of his listeners.

In terms of practice, the Buddha dharma is classified into three vehicles, corresponding to the character of the practitioners. Whichever of these vehicles you practise, each is a valid expression of the Buddha's teaching. Sometimes people may feel puzzled by the apparent contradictions of varying forms of Buddhist practice and conduct. However, the different aspects of the teaching are intended to advance the practitioner gradually and progressively along the right path, according to his or her abilities. The aim of all the vehicles is to discipline the individual's defiled and untamed mind and to strengthen and clarify his or her virtuous qualities. Therefore, I pray that by explaining the word of the Buddha this book will contribute to the peace and happiness of all who read it.

December 2, 1993



Genesis

For some time past I have wondered how a religion as great and impressive as Buddhism came to disappear from the land of its birth and to survive in countries far beyond it. Also, I have been sceptical about the events that reportedly preceded the Buddha's renunciation -- now one day he saw an old man, a sick man and a dead body, and that these together brought about the sudden and traumatic change in Siddhārtha Gautama, Prince of the Śākyas, that caused him to leave his luxurious home, his wife and child he loved, and go out in search of the root cause of human misery.

There was another reason, that is, I wished truly to understand the Buddha's philosophy and its historic development. I was anxious to know when and how Buddhism originated in Karnataka, and the impact it had made at varying times on the people of this State. The present monograph is the cumulative result of my study of Buddhism from these points of view.

The extent of Greater Karnataka is given in this book with evidences. The question as to when Buddhism stepped in Karnataka has been discussed threadbare. I am of the opinion that Buddhism entered Karnataka long before the advent of Aśoka. It had its heyday during the Mauryan and Sātavāhana period, i.e., from third century B.C. to third century A.D. Vanavāsī, Pratisṭhāna, Bālligāve, Bādāmi, Nasik, Dambal, Koliwāḍa, Sannati, etc., were important Buddhist Centres. To support my views that Buddhism was a living important religion in Karnataka, I have taken into account archaeological excavations and foreign travellers' reports.

Buddhistic thought in ancient and medieval Kannada literature is the subject of research in the third and fourth chapters. Since the literature of the early centuries of the Christian era is lost, an attempt has been made to restore it. Buddhistic writings in modern Kannada literature have also been examined.

I hope that this book will meet the needs of scholars of Buddhism in general, and that of students of ancient Karnataka culture in particular. Perhaps the general reader will also find something in it of interest to him, for Buddhism still holds an irresistible charm to the common man in India and elsewhere.

I have made use of works of several renowned authors on the Buddha and Buddhism, which, I acknowledge, I have been reading for the past several years and which have impressed me to a great extent and prompted me to write this monograph. I express my indebtness to Dr. E. Hultzsch and Alfred C. Woolner of *Corpus Inscriptionum Indicarum,* Vol. 1 and *The Inscriptions of Aśoka: Text and Glossary,* respectively, from which the text of some Aśokan Edicts in Karnataka have been extracted and included in this book.

His Holiness The Dalai Lama, the Nobel Laureate has been pleased to write a Foreword to this book. I feel I am really blessed by His Holiness. He has taken the trouble of going through the script very carefully in his busy schedule and offered valuable suggestions. I express my deep sense of gratefulness to H.H. The Dalai Lama.

Dr. Alex Wayman, Professor Emeritus of Sanskrit, Columbia University, New York, a noted Scholar of Buddhism and Prof. R. K. Sharma, Former Vice Chancellor of Kameshwar Singh Darbhanga University, and Sampurnanand Sanskrit University and Visiting Professor, University of Chicago and Columbia University, New York have gone through the script and given their opinions. I offer sincere thanks to all these veteran scholars.

Dr. S. Rajashekhar, Reader, Dept. of History and Archaeology, Karnatak University, Dharwad has taken pains in preparing the dust cover and securing the photographs of the Buddha Vigraha, Bouddha Chaitya at Aihole and Tārā Bhagavati, Kolivada. Prin. S. Mallikarjuna, Gavisiddheshwara College, Koppal took out the photographs of Aśokan edicts at Koppal. Dr. Mallashetti, Vijaya Nagar College, Hospet and Dr. M.S. Latthe, Gulbarga University, Gulburga have arranged the photographs of the other edicts. I offer my sincere thanks to all of them.

I am grateful to Dr. C. R. Yeravinatelimath, Professor and

Head of the Department of English, Karnatak University, Dharwad, who has been kind enough to read through the script and has made valuable suggestions. There are also my friends, Dr. M. M. Kalburgi and Dr. A. Murigeppa and Dr. B. R. Hiremath who have helped me to bring this book to completion. Last, but by no means least, I have to thank my publishers D.K. Printworld who have taken keen interest in the publication of the book, and brought it out with a finish that makes it worthy of international readership. I thank them all.

I would be failing in my duty if I do not express my sense of appreciation of the valuable services rendered by my son Jayadev Hiremath, my daughter-in-law, Dipti Hiremath and my wife Srimati Sumatidevi Hiremath in the U.S.A. My son was instrumental in making the basic books available to me in the States by taking me to various College, Public and University Libraries. Miss Mangala of Bangalore, who is presently studying for her Master's degree in the University of Pennsylvania, deserves special thanks for rendering me her kind assistance.

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Phonetic Features

Length	—
Palatal nasal	ñ
Retroflex nasal	ṇ
Velar nasal	ṅ
Palatal stop	c
Retroflex stop (vl)	ṭ
Retroflex stop (vd)	ḍ
Spirant (Dental)	s
Spirant (Palatal)	ś
Spirant (Retroflex)	ṣ
Spirant (Glottal vl)	ḥ
Lateral (Retroflex)	ḷ

1

What is Buddhism?

INDIA is known as the land of sages and saints. This land has given birth to a number of religions and schools of philosophy.[1] The schools have been divided broadly into two groups, *Āstika* and *Nāstika*. Those recognising the authority of the *Vedas* were known as *Āstika* schools; the rest that did not regard the *Vedas* as their authoritative texts were called *Nāstika* schools. *Āstika* does not mean theistic, as some people in India and outside think. *Sāṅkhya*, for instance, is atheistic; but it recognises the authority of the *Vedas*. Hence it is *Āstika*. Buddhism and Jainism, that do not recognise the authority of the *Vedas*, cannot be called *Nāstika* religions. Nāgārjuna says, "A *Nāstika* is doomed to hell".[2] Thus in the opinion of the Buddhists, they were not *Nāstikas*. But Manu says: "*Nāstiko Vedanindakaḥ*"[3] (a *Nāstika* is one who censures the *Vedas*). So, it is better to classify the Indian philosophical schools as *Vedic* and non-*Vedic* or, in more popular terms, as *Brāhmaṇic* and non-*Brāhmaṇic* respectively.

Megasthenese (3rd century B.C.), who lived for some time in the court of Chandragupta Maurya, has recorded these schools as Brāhamaṇese and Śramaṇese, i.e., *Brāhmaṇa* and *Śramaṇa*.[4] The *Śramaṇa* schools had something in common, though they differed in their philosophical tenets. They did not recognise the authority of the *Vedas, Varṇāśrama* system, sacrificial rites and caste-system. This was common to all the *Śramaṇa* schools.[5]

The following are the *Śramaṇa* schools referred to in Buddhist literature:[6]

Name of the School	Name of the Teacher
1. *Akrama Siddhānta*	Purāṇa Kassapa
2. *Aññīna Siddhānta*	Pakhudha Kaccāyana

3. *Saṁsāra Śuddhi*	Makkali Gosāla
4. *Uccheda Vāda*	Ajitakeśa Kambala
5. *Vikkhepa Vāda*	Sañjaya Belāṭṭhi Putta
6. *Chāturyāma Samvara*	Nigganthanātha Putta

The last one refers to Jainism and Mahāvīra respectively. *Aṅguttara Nikāya* mentions the following heretic schools by their collective names, viz., *Ājīvika, Niggantha, Muṇḍasāvaka, Jaṭilaka, Paribbājaka, Māgaṇḍika, Tedaṇḍika, Aviruddhaka, Gotamaka* and *Devadhammika.*

The philosophy of the lesser known *Śramaṇa* philosophers, other than Jainism and Buddhism, is culled from the available cross-references,[7] as independent treatises are not traced.

Purāṇa Kassapa

His philosophy is known as *Akriyāvāda* or *Akrama Siddhānta.* He once said to King Ajitasena who visited him: "To him who causes acts or causes another to act . . . . kills other creatures, takes what is not given, breaks into houses, commits dacoity or robbery or tells lies to him, thus acting, there is no guilt. In giving alms, in offering sacrifices, in mastering self, in control of the senses, in speaking the truth, there is neither merit nor increase of merit."[8] His name Purāṇa . . . suggests that he was ancient and fully enlightened. Looking to these statements one expects a hidden meaning in them. What it is cannot be deciphered from the bare extracts. Some scholars of Buddhism say that he was for the most part advocating a passive theory of the soul. It was beyond good and bad. No action could affect it.[9] A Jaina commentator identifies this philosophy with *sāṅkhya.*[10] Purāṇa Kassapa has not, in the reference made by the Buddha, accepted any cause or condition to be purified or polluted.[11] It is said that Kassapa did not posit any cause for knowledge or vision. He perceived the finite world through infinite knowledge and was believed to possess the power of telling where a dead person was reborn. Kassapa belonged to the *Ahetuvāda* school, like the rest of *Śramaṇa* schools, except Buddhism.

Pakudha Kaccāyana (*Aṇuvāda*)

He advocated the theory of seven elements. These seven elements are : (1) earth, (2) water, (3) fire, (4) air, (5) pleasure, (6) pain,

and (7) soul. They are permanent and eternal. They cannot be created, destroyed, reduced or altered.[12] This is eternalism or (*śāśvatavāda*). If this is fully, developed, it is said, atomic theory can be obtained from it.

Makkali Gosāla (*Ājīvikas*)[13]

He was a contemporary of Vardhamāna Mahāvīra, lived with him for six years and left him because of doctrinal differences. His philosophy has some similarities and some dissimilarities with Jainism. The name *Ājīvika* appears to have been given to them by their opponents.

Ājīvikas admitted six classes of existence and five kinds of atoms. No being or soul has a force of its own. They get energy -- or power -- transferred by their fate, when the necessary condition of the class to which they belong, arises. They experience pleasure or pain, which cannot be altered in the course of transmigration. A ball of string, when thrown, will stretch only as far as it can unwind. So also, the individual transmigrating, exactly for the allotted term, can do, and then end pain.

The five kinds of atoms admitted by the *Ājīvikas* are, earth, water, fire, air and life. Life is endowed with knowledge while others do not possess knowledge. They are beginningless (*anādī*), eternal (*śāśvata*) and indivisible (*avibhājya*). Their combination will assume various forms of the objects around us. Single atoms can be seen only by divine persons. Pleasure and pain are atomic. This life atom, which cannot be perceived, can acquire body through its *karma*. Only an *arhat* can perceive it. It can enter into all things constituted of four kinds of atoms. On entering a body, the atom assimilates all the qualities of that body along with its own.

The six classes of beings are black, blue, green, red, yellow and white. The final stage is release, and it is extremely white. Released persons are of two types, *sambodhaka* and *maṇḍala*. The *sambodhaka* stays in the highest stage of life and the *maṇḍala* comes to earth to impart knowledge to the world.

They have the concept of *maṇḍala* and *mokṣa*. The *jīvas*, that have not attained *mokṣa*, will come to the world, so that the *saṃsāra*, i.e., the world, should go on.

Ajitakeśa Kambalin (*Ucchedavāda*)

Ucchedavādins were the materialists who were later known as *cārvāka* or *lokāyata*.[14] According to *ucchedavādins*, a human being is made up of the four elements of earth, water, fire and air. After death, the respective elements mingle with the four elements. They have no separate life or *jīva*. There is no other world. Neither merit (*puṇya*) nor demerit (*pāpa*) exists.

Sañjaya Belāṭṭhiputta (*Vikṣepavāda* or Scepticism)

Sañjaya, son of Belāṭṭhi, was a senior contemporary of the Buddha. His was a philosophy of scepticism. If anybody asked him a question as to whether the other world existed, he would say that if he believed that, he would say so. But he would not say so, and he would not say that it would be so. He would not say that it was otherwise. He would not say it was not so, nor would he say that it was so. He would thus equivocate. Sañjaya was known for his opinion which was sceptical on the one hand, and a primitive stage of the criticism of knowledge, on the other.

Nigganthanātha Putta

Nigganthanātha Putta was Mahāvīra, the 24th *Tīrthaṅkara* and the senior contemporary of Gautama Buddha. Mahāvīra expounded Jainism, which propogated the principle of non-violence. Kindness towards living beings is said to be Jainism. Jainism believes in the existence of *Pudgala*. It believes in the principle of *Ātman* but not in *Paramātman*, the Universal Soul. The Jaina philosophy has seven principles -- *jīva, ajīva, āsrava, bandha, samvara, Nirjara* and *Mokṣa*. The contact of *jīva* and *ajīva*, i.e., matter and life, breeds *āsrava* due to which *jīva* has *bandha* or bondage. It is *samvara* or control over the senses which generates *Nirjara* and leads one to *Mokṣa*. The liberated soul will go to *Siddhaśilā* and rest there. Jainism prescribes twelve kinds of penances or *tapas, aṇuvrata, Guṇavrata* etc. for observance. The *Śrāvakas* or lay followers have to follow simple rules whereas the *Sannyāsis* have to observe vigorous rules of conduct. *Caturdaśa Gunasthalas* or the fourteen stages have been noted in the progress of the soul. A *Tīrthaṅkara* is the liberated highest soul who sits in the *Samavasaraṇa Mantapa* which has

Gandhakuti and moves with the entire group of *gaṇadharas* round the universe preaching the message of non-violence. Twenty-four *Tīrthaṅkaras* have been referred to in Jaina literature, Mahāvīra being the 24th one. He died in Pāvāpuri which *Bhagavān* Buddha once visited. It was here he was offered *Sūkaramaddava* which ultimately caused his death.

Jainism, the religion of Nigganthanātha Putta, i.e., Mahāvīra is not a lesser known religion. In the section concerned, the information about the lesser known philosophers is given culling from cross-references here and there as independent treatises are not traced. But Jainism like Buddhism is one of the great living religions and much literature in Ardha Māgadhi and Sanskrit is available and elaborate treatises are available in many languages.

Birth of Buddhism

There were a number of religions in India before the Buddha was born, the chief of which was the *Vedic* religion. The *Vedic* religion advocated that the sacrifices performed by people offering animals, enabled them to have pleasure and enjoyment both in this world and in the next. They argued that the sacrifices would liberate the soul from bondage. But people had lost faith in these sacrifices, due to which herds of animals like sheep and goats were exhausted. These animal sacrifices were horribly cruel.

The sacrificial rites and the *Varṇāśrama* system were, the soul and breath of the *Vedic* religion. The *Varṇāśrama* system gave rise to hierarchy in society. The principle of *Guṇa Karma Vibhāgaśaḥ*[15] (according to the nature of the individual) was very soon lost sight of completely, and the birth itself became a criterion for deciding the *varṇa* of a man, which resulted in the caste system. The son of a *Brāhmaṇa,* whether he learnt the *Vedas* or not, became a *Brāhmaṇa* and enjoyed all the privileges of society, whereas the *śūdras* and the untouchables were down-trodden. They were there just to serve the *Brāhmaṇs* and the upper classes like slaves. The *Vedic* religion itself had placed the stamp of inequality on society. The universal values of kindness, love, non-violence, liberty, fraternity and equality were totally sacrificed in the name of the sacrificial religion. It was at this crucial time when humanity was wailing pathetically for true religion, that the Buddha was born.

Siddhārtha Gautama was the son of the *Kṣatriya* king Suddhodana of Kapilavastu. He was born[16] in the Lumbini Gardens, when his mother was on her way to her father's place in 567 B.C. By birth, he was a *sākya,* and by *gotra,* an *āditya.* He lived a very comfortable life in the royal palace in the midst of luxury. Suddhodana had learned from the astrologers that his son would be a great *sannyāsī,* if he saw the miseries of the world. The king had managed to keep his son within the four walls of his palace so that he should not by any chance see the miseries of life. Gautama married[17] and had a son. At the age of 29,[18] Siddhārtha saw an old man, a diseased person and a dead body. At the sight of these, Siddhārtha came to know that man is subject to old age, disease and death. He began to ponder over these things, being much moved by them. He decided to leave home, wife, son, parents and kingdom. Accordingly, he left them at night when his wife, son, palace and the whole world were fast asleep.[19]

These incidents, though often cited in the biography of the Buddha, appear to be unnatural. That he saw an old man, a diseased person and a dead body for the first time at the age of 29, does not itself appear to be convincing. On the other hand, the sight of these things up to the age of 29 must have moved him very much. Over and above this, there must have been other circumstances in his life which made him disgusted with a worldly life.

A verse in Pāli[20] runs as follows :

Aññāmaññehi vyāruddhe disvā mam bhayam āvisi.
(Seeing people in conflict with one another, fear overcame me. *Ariya Pariyeṣaṇasutta* of the *Majjimanikāya* has a similar narration).

This appears to be the most natural and real reason which compelled him to retreat from the world. Devadatta, his cousin, appears to have had an eye on the throne, and hated him from the outset. The royal palace as usual might have been the scene of all kinds of intrigues and intricacies, and the amibitious had no doubt to resort to these in order to gain a personal and selfish advantage. Gautama, being very sensitive, was aware of all these

things. Devadatta was jealous of him even when the Buddha was the founder of a great religion and tried to discredit him. One can imagine the depth of his hatred while Gautama was still in the palace.[21]

Compelled by such circumstances, Siddhārtha left home and for six years, tried in all sincerity and seriousness to follow the ways of the then-existing religions, but could find no solution to the problems confronting him.[22] At last he sat under a *pīpal* tree, meditating for seven weeks. One day when in deep meditation, the light dawned on him; the truth was revealed in the brilliance of enlightenment. It was so subtle and difficult to express. Siddhārtha became the Buddha; the truth that was revealed, became his religion, Buddhism.[23] The tree under which he meditated became the *Bodhi* tree (532 B.C.). Till today a *pīpal* tree is grown on the very spot where the original *Bodhi* tree stood, and people sit under this tree for prayer and meditation.

The Buddha gave his first sermon at Mrigadāva[24] or the modern Sāranātha (near Vāraṇasī) to his favourite disciples Ananda, Mahākāśyapa, Upāli etc. He then went from place to place, preaching the truth he had realised. In the course of his journey, the Buddha happened to go to his own place, where his son and wife embraced his religion. He travelled far and wide in India, preaching to people about his new religion.

After his enlightenment, the Buddha lived for forty years, regulating the conduct of his followers in the light of his enlightenment, and at the age of 80, he had a perfectly natural death from a natural disease. An account in Pāli works, says that when the Buddha at last came from Vaiśālī to Pāva along with his disciples, a blacksmith named Cuṇḍa[25] offered him a preparation of food called *sūkara maddava*[26] which, when eaten, caused an intestinal and respiratory disease, and the Buddha died of it.

When the Buddha had his enlightenment,[27] it is claimed that he had attained a state of being called *Suñña vedayitā nirodha*, for the first time in history, which was almost like a death except that the body temperature was maintained. There was complete detachment of mind from body. The Buddha's consciousness was set free. So the death, which the Buddha had at the age of 80,

was in a way a second death, and a strange phenomenon. The great are not born like worldly men. They do not die like other mortal creatures. They are born like the *puṇya* (merit), and pass away like the light. The Buddha died in 487 B.C. at the age of eighty on *Vaiśākha Pūrṇimā*, the full moon day in the month of *Vaiśākha*, which is observed now as *Buddha Pūrṇimā* day. He was born on *Vaiśākha Pūrṇimā* day, achieved enlightenment on the same day, and had the *Parinirvāṇa* (death) on *Vaiśākha Pūrṇimā* day.[28]

Gautama Buddha lived for 80 years from 567 B.C. to 487 B.C.

The Buddha's Teachings

The Buddha was concerned with the life of the people here on earth. He wanted to regulate their life by his ethical teaching.[29] He taught them to abstain from evil deeds and to accumulate merit by doing good.[30] Good conduct (*śīla*) was the life-breath of his teachings. He wanted everyone to secure balance of mind by concentration (*samādhi*). People should cultivate insight (*prajñā*) by understanding the secret of the Four Noble Truths[31] revealed to him in his enlightenment. It was revealed to him that this world was full of misery (*Duḥkha*). Birth, old age, decay and death are all sources of misery (*Duḥkha*). One of the Four Noble Truths in the Buddha's vision was suffering (*Duḥkha*). (1) Suffering, (2) The cause of suffering, (3) the cessation of suffering, and (4) the way leading to the cessation of suffering - these were the Four Noble Truths. The Buddha advocated the practice of the Noble Eightfold Path,[32] which avoided the two extremes of self-indulgence and self-mortification.[33] For instance, the *cārvākas* or *lokāyatas* followed the path of self-indulgence, while the Jains followed that of self-mortification. The Buddha's Eightfold Path was a Middle Path, that avoided both extremes.[34]

The Buddha adopted the language of the common man for his preaching. All his teachings were written down in Pāli. Buddhism, based upon the Pāli canons,[35] is known as early Buddhism. The system of early Buddhism is well-founded. It is also well propounded. Comprehensiveness and universalisation were the hallmarks of the system of Buddhism. It was well tested and well perfected, so much so indeed that the system itself was enough for the disciple to follow, without the guidance of a *guru*,

or master.[36] For the *Vimutti,* one need not wait for the personal guidance of the *guru* or preceptor. The Buddha wanted to do away with the authority of the master. So he did not nominate anyone to head the institution. He knew that the institutionalisation of a religion would spoil it. Hence, he perfected the system itself. It is called *ehi Passika Dhamma* i.e., "Come-and-see religion". The commanding words of advice run as follows :

> "So behave that you make yourselves your own island, your own refuge, and that you seek no other refuge. So behave that you rely upon the system as your own island, as your own refuge and that you seek no other refuge."[37]

The middle man in the existing religion had caused much havoc, and had set aside the true religion. The Buddha was aware of this, and did not want to make such a mistake, to hand the Middle Path over into the hands of a middleman, known as the *guru,* teacher or *purohit.* Since the system itself was self-contained and needed no guidance of a master, the Buddha did not nominate any successor to the Order.[38] He did not claim that he himself was the head of the Order.

Early Buddhism laid emphasis on its ethical and mental aspects.[39] The Buddha was not interested in metaphysical speculations about the origin and the end of the universe. Some ten such questions were set aside by him, viz.:

1-2. Whether the universe is eternal or non-eternal,
3-4. Whether it is finite or infinite,
5-6. Whether the body and the life are the same or different.
7-8. Whether the *tathāgata* exists after death or does not exist,
9. Whether the *tathāgata* both exists and does not exist after death.
10. Whether the *tathāgata* does not exist or not that he does not exist after death.

Such questions are not at all pertinent for a man who is seeking liberation. If you insist, it would be like expecting the man shot by a poisonous dart to know the colour and height

of the man who shot it, rather than undergo an operation. *Avidyā* or ignorance has led us to misery. Therefore our primary concern should be to get rid of this ignorance. By the discipline of good conduct, concentration of the mind on and insight into the Four Noble Truths and Eightfold Path, one can bring about the destruction of impurities and reach the highest state, so that he is not born again.[40]

The watchwords of Buddhistic philosophy were: (1) *Anātma*, (2) *Anitya*, (3) *Duḥkha*.[41]

Anātma means there is no *ātman* or permanent soul. The Buddha did not conceive of such a living or conscious entity, which is permanent. Such an ego or living thing had no place in his philosophy.[42] The concept of *ātman* was just a convention in the system. The only eternal thing in the Buddha's philosophy was *Nirvāṇa*.[43] *Nirvāṇa* is uncompounded, i.e., *asaṃskṛta*, while all other things are subject to vanishing and coming to an end. This is *anitya*, because all things are evanescent.[44] Because they are *anitya* or evanescent, they bring misery with them. They themselves are painful and breed *duḥkha* or misery. They do not have any permanent substance in them. A person, an individual, consists of *nāma* and *rūpa*. *Nāma* is the non-material part, and *rūpa* is the material form. Both material and non-material parts undergo change every moment. The number of elements of the Buddhist philosophy starts with two categories viz., *nāma* (non-material) and *rūpa* (material). The *nāma-rūpa* or non-material-material part consists of five elements (*pañca skandha* viz., (1) *rūpa* or the material form, (2) sensation (*vedanā*), (3) perception (*saṃjña*), (4) conformation (*saṃskāra*), (5) consciousness (*vijñāna*). Two elements, *nāma* and *rūpa* are now developed into five categories. Then, we have twelve (12) *āyatanas*[45] viz., six internal organs -- (a) eye, (b) tongue, (c) nose, (d) ear, (e) body, and (f) mind, and the corresponding six objects of the senses viz., (i) form (*rūpa*), (ii) taste (*rasa*), (iii) smell (*gandha*), (iv) sound (*śabda*), (v) touch (*sparśa*), (vi) *vijñāna* or *dharmāyatana*. This is further developed into 18 elements, i.e., *dhātus* : They are :

I. five sense-organs and one mind -- 6
II. five objects of senses and that of the mind, i.e., *dharmāyatanas* -- 6

III. The corresponding six elements of consciousness -- 6
(1) Eye consciousness, (2) Tongue consciousness,
(3) Nose consciousness, (4) Sound consciousness,
(5) Body consciousness, and (6) Mind consciousness.

This is the scheme of elements, according to the philosophy of the oldest school of Buddhism, based on Pāli[46] canons. They were called *Sthaviravādins* or *Therās*. The other branches of this school further developed this philosophy and ultimately laid down the four categories of ultimate reality. They were:

1. Consciousness,
2. Mental properties,
3. Physical qualities,
4 *Nirvāṇa.*

This universe is divided into four divisions, and the consciousness in all four divisions is of 89 kinds. Of these, the mental properties (*caitasikas*) are of 52 kinds; the physical qualities are 28 kinds and so on. *Nirvāṇa* is the one dispassionate state, free from all evil. It is a state of happiness beyond description.[47]

The Buddha realised the cause of suffering, of misery (*duḥkha*) when enlightenment dawned upon him. He also realised the way to eliminate the cause of misery. In that moment, he said: "I moved in vain through many births in the wheel of life or *saṃsāra*. To be born again and again is misery or *duḥkha*. But now you are seen. You cannot again make any house. Your house is broken to pieces. The consciousness, devoid of conformities, has the destruction of the *tṛṣṇā* or the desire."[48] The Buddha found, after a thorough and subtle analysis of his enlightenment, that desire (*tṛṣṇā*) was the root cause of the cycle of birth and death of beings constituted of body and mind. *Tathāgata* then spoke of the cause and effect, and how to end both. The succession of cause and effect, involving the secret of birth and death, is called *Pratītya Samutpāda* (Law of Dependent Origin).

Pratītya Samutpāda[49] (the Law of Dependent Origin) explains the cycle of worldly life, and is known also as the Wheel of Life. In this wheel of life, the present life, the immediate past

life and the immediate future life of an individual are related to one another by *karma*. The Buddha believed in the doctrine of *karma*[50] and rebirth, though his concept of *karma* was different from that of the *Vedic* and other religions. *Karma*, according to the Buddha, is responsible for the life of an individual and its continuity. This *karma* is threefold: (1) Corporal (*kāyika*), (2) Verbal (*vācika*), (3) Mental (*mānasika*).

The chain of the *Pratītya Samutpāda* or the Law of Dependent Origin has its origin in *avidyā* or ignorance of the Four Noble Truths. This ignorance (*avidyā*) of the Four Noble Truths of the past life, led one now to perform activities (*saṃskāras*) in that life. Thus the activities of an individual in his life are due to *avidyā* (ignorance). *Avidyā* (ignorance), and the activities due to it, generate the force of *karma* for the continuity of life. When the individual meets death in that life, he will have birth-consciousness of the future life, i.e., the life to follow immediately after death. This future birth-consciousness leads to *nāma-rūpa,* i.e., name and form. The physical and mental aspects of the individual follow from birth-consciousness. From these physical and mental aspects are generated the six *āyatanas* (five sense-organs along with the mind). These *āyatanas* lead to *sparśa* or contact with their objects of sense. For instance, the eye will have contact with *rūpa* (form) and the tongue with *rasa,* (taste). These contacts lead to sensation (*vedanā*) pleasant or unpleasant. One cannot escape *avidyā* and the five *skandhas* in this life, since they have already come into being, due to the future birth-consciousness at the time of death, on account of *avidyā* and *saṃskāras* of the past life. But there is an important thing that one can do. Future life depends upon what is done after *vedanā*. One has to control one's mind and see that *tṛṣṇā* or desire does not arise, and thus one will be liberated. So the basis for one's future life will be *tṛṣṇā,* which, if allowed to arise without exercising control, ensures that one will be re-born. So, one who desires liberation, has to see that *tṛṣṇā* does not spring up. From *tṛṣṇā* or desire proceeds grasping, and from grasping arises *karma bhava*. Activities leading to a future life will continue. *Avidyā* (ignorance) and *saṃskāra* of the previous life and *tṛṣṇā* (desire), *upādāna* (grasping) and *bhava* (*karma bhava,* action) of the present birth, are responsible for the continuation of the chain of lives.

It is necessary for a *śrāvaka* to have the right knowledge of *Pratītya Samutpāda* (Law of Dependent Origin), which is the foundation of the Buddha's philosophy. This has twelve links or chains, beginning with *avidyā* or ignorance of the Four Noble Truths. *Avidyā* (ignorance) leads to *saṃskāra* (conformities), *saṃskāra* leads to *vijñāna* (consciousness), consciousness leads to *nāma-rūpa* (non-material and material), *nāma-rūpa* leads to six *āyatanas*. *Ṣaḍāyatanas* are the six internal organs -- eye, ear, nose, tongue, body and mind. *Ṣaḍāyatana* leads to *sparśa* (touch), *sparśa* (touch) leads to *vedanā* (sensation). *Vedanā* leads to *tṛṣṇā* (desire), *tṛṣṇā* leads to *upādāna* (perception), *upādāna* leads to *bhava* or *karma bhava* (action), *bhava* leads to *jāti* and *jāti* leads to the restraint of old age, death, misery and suffering.

As against this, if one observes *vairāgya* (detachment), *avidyā* (ignorance) will be checked. The restraint of *avidyā* (ignorance) leads to the restraint of *saṃskāra* (conformity). The restraint of *saṃskāra* leads to the restraint of *vijñāna* (consciousness). The restraint of consciousness leads to the restraint of *nāma-rūpa* (non-material and material). The restraint of *nāma-rūpa* leads to the restraint of six internal organs, including the mind. The restraint of *ṣaḍāyatana* leads to the restraint of *sparśa* (touch). The restraint of *sparśa* leads to the restraint of *vedanā* (sensation). The restraint of *vedanā* leads to the restraint of *tṛṣṇā* (desire). The restraint of *tṛṣṇā* leads to the restraint of *upādāna* (perception). The restraint of perception (*upādāna*) leads to the restraint of *bhava* (action), the restraint of *bhava* leads to the restraint of *jāti* and the restraint of *jāti* leads to the restraint of old age, death and suffering. This reveals the series of causes of *duḥkha* or suffering. *Avidyā* (ignorance) and the conformities, i.e., the activities due to *avidyā* of the previous birth, result in the *vijñāna* (consciousness), *nāma-rūpa ṣaḍāyatana, sparśa, vedanā, tṛṣṇā, saṃskāra* (perception) and *bhava*. Then follow the *jāti*, old age, death, misery and suffering. Those who want to conquer suffering, should try to curb *bhava, upādāna* and also check *tṛṣṇā* (desire), which is responsible for *bhava* and *upādāna*. The state where there is the complete destruction of *tṛṣṇā* is known as *Nirvāṇa*. This is the essence of the Buddha's teachings.[51]

Of the 12 links, the first is *avidyā* or ignorance. Due to this darkness of ignorance of the Four Noble Truths, *tṛṣṇā*, the power

of discrimination between good and evil, is completely lost. *Saṃskāra* (conformation) accumulates the result of merit and demerit of all the activities of the body, the mind and speech (*kāyika, mānasika* and *vācika kriyā*). *Vijñāna* is perception; *nāma-rūpa* is the body and the mind or material form and non-material qualities; *ṣaḍāyatana* is the set of five internal organs -- eye, tongue, nose, ear, body, and the mind. When the sense-organs are in contact with their objects, the *sparśa* (touch) arises. The experience of this *sparśa* (touch) is *vedanā* (sensation). The desire to have that sensation again and again is *tṛṣṇā*. The intense concern that results from this *tṛṣṇā* is *upādāna* or perception. What develops from this is *bhava*. *Jāti* or birth is the result of *bhava*. Then follow old age, death, decay, misery and suffering. On the basis of this *Pratītya Samutpāda* (the Law of Dependent Origin), Four Noble Truths are laid down. They are : (1) *duḥkha* (suffering), (2) *duḥkha samudaya* (the cause for suffering), (3) *duḥkha nirodha* (cessation of suffering), (4) *duḥkha nirodha mārga* (the way leading to the cessation of suffering). This is called *Dharma Cakra* or the kingdom of religion. The Buddha avoided the two extremes of self-indulgence and self-mortification. The Middle Path, which he taught, was the *Āriya Aṣṭāṅga Mārga* or the Noble Eightfold Path. They are:

Samyak Dṛṣṭi: The First Fold or *aṅga* of this Eightfold Path is *Samyak Dṛṣṭi* (Right Vision). One must understand the Four Noble Truths fully.

Samyak Saṅkalpa: The Second Fold (second *aṅga*) is Right Resolution. To keep the six enemies (*ariṣaḍ varga*) such as lust, greed and anger away from oneself, one must love all beings. This resolution one must have in life.

Samyak Vāk: Right Speech is the Third Fold. One should not tell lies, carry tales, abuse or use harsh or uncultured words. He must speak the truth, agreeable to all.

Samyak Karmānta: Right Action is the Fourth Fold. One must not kill and commit adultery. One must always be engaged in activities which are opposed to the above-mentioned acts or killing and adultery. One must do good deeds.

Samyak Ājīva: Right Livelihood is the Fifth Fold. One must lead a life which will not harm oneself and society. For instance, one

should not engage oneself in such business as selling flesh and alcoholic intoxicants, and also one should not practise *mantra* or *tantra*.

Samyak Vyāyāma: Right Exercise is the Sixth Fold. One should not allow entry of the evil thoughts into one's mind and destroy the ones which had already entered the mind. One must always see that one entertains only good thoughts and such good thoughts should grow within. One must carry on these four mental exercises.

Samyak Smṛti: Right Remembrance is the Seventh Fold. One should recollect again and again the impermanence and perishable nature of the body. One should know the distinction between the essential and non-essential, and the need for complete mental purification.

Samyak Samādhi: Right Concentration is the Eighth Fold. With the concentration of the mind one should attain the four *dhyānas* or meditations.

This is the Eightfold Path. It is not necessary that these paths should be followed one after the other. All of them put together, constitute one path. All these must be practised in life. That is most important. The first two are called *prajñā*, the next three are known as *śīla* and the last three *samādhi*.

The Right Vision and the Right Resolution will generate right *prajñā* or knowledge which will purify the character. This will be reflected in one's word, deed and life. When the *śīla* (character) is purified, *samādhi* becomes easy and when this *samādhi* is attained, supramental knowledge will be attained. So the noble Eightfold Path is essential for all those who follow this spiritual way of life.

About the Four Noble Truths, the Buddha explained:[52]

'That this is suffering' is a Noble Truth. Birth is suffering, old age is suffering, disease is suffering and death is suffering. To be in the midst of those that we do not like is suffering. Not to be in the midst of those that we like very much is suffering. If we do not get what we like most, it is suffering. "The *pañca skandhas* on the whole are sufferings."[53] Then he goes to the next Noble Truth called *Duḥkha Samudaya*. Suffering results from

three types of *tṛṣṇā* or desires. They are *kāma tṛṣṇā, bhava tṛṣṇā* and *vibhava tṛṣṇā*. They are responsible for rebirth.

The Third Noble Truth is called *Duḥkha Nirodha*. *Tṛṣṇā* has to be controlled by renunciation. He must renounce it, get free from it and not ever accommodate it.

The Fourth Noble Truth is the way to find cessation of *duḥkha*. The *Aṣṭāṅga Mārga*, the Eightfold Path is the way to cessation from *duḥkha* or suffering.

Vimutti

The Four Noble Truths and the Eightfold Path when followed in all sincerity and earnestness will enable one to attain *Vimutti*.

Vimutti[54] is the attainment of the freedom of the *citta* or consciousness from *tṛṣṇā*. The three paths -- bodily, mental and the one concerning speech -- *kāyika, mānasika* and *vācika* -- should be purified. One must see with right knowledge and vision that all conformities are ever-changing and transient. When one has this right knowledge, one will be free from *duḥkha* or suffering. One must also see with *prajñā* that all conformities or actions (*saṃskāras*) themselves are miseries. One must also see that all beings are substanceless. They do not have any permanent thing called *ātmā*.

So, *anitya, duḥkha* and *anātma* form the watchwords of the Buddha's philosophy.

According to Buddhistic philosophy, if there is no soul or *ātmā*, how can there be the wheel or cycle of worldly life? As said earlier, *avidyā* (ignorance of the Four Noble Truths and the Eightfold Path) and the result of the activities carried out due to it in that life will generate the force of *karma* for the continuity of life. He will have the birth consciousness of a future life, i.e., the life to follow immediately. From that birth-consciousness, the force of life will follow the next birth. The dying candle will light the new candle, and the light will appear in the new candle. The same light has not been transferred to the new candle. But there is light. So the force of *karma* will be seen in the next life. Future birth-consciousness at the time of the death in this life will function, deriving its force from *karma*.

To sum up, *karma* is a great force and it will continue to be effective as long as the force is not exhausted. When someone is dying, the consciousness in his present life will have an account of the force of *karma* as its counterpart in the next life. A fresh consciousness in a fresh body will enable the force of *karma* to have its full effect. As the force of *karma* remains the same, the identity in the two lives is maintained through the physical or mental equipment of that force. The emergence of a new consciousness from the consciousness of the past life is comparable to the kindling of a fresh candle from the old candle that is dying. The flame has not migrated from the old dying candle to the new, and yet the flame of the new candle could not have come into existence without the assistance given to it by the old candle.

If the follower of Buddhism through the process of meditation, and following the Eightfold Path attains a state where no *tṛṣṇā* (desire) is produced, then all his actions are done without any craving. Since they are done without any craving, they will yield no fruit. So there will not be any fresh acts to take him to the next life. There will be nothing to continue this life to the next birth. The force of *karma* is exhausted, and the new actions are not added. Actions done to satisfy *tṛṣṇā* or desire alone will yield force. Actions done while the *tṛṣṇā* is destroyed by *dhyāna* (meditation) will be mere actions. He will meet death as soon as the force of the past *karma* is exhausted. No one knows where he has gone. Just as a flame blown out by the gust of wind disappears, and is nameless, so is the sage delivered from his physical and mental equipment beyond description. This is *Nirvāṇa* or *Parinișkramaṇa*.[55]

The Branches of Buddhism

The *Mahīśāsakas* or *Sthaviravādins*

This was the religion and philosophy of the early Buddhism that was preached by the Buddha, and interpreted by his followers at the time. These followers were then called *Sthaviravādins*. They were also called *Therās*. As time passed, Buddhism began to spread far and wide. Owing to the difference in interpretation, several branches of Buddhism were formed, though the main

doctrines were the same. The earliest known branch was that of the *Mahīśāsakas*.[56] In fact, two branches of this name are traced in the history of the Buddhism. The earlier *Mahīśāsakas* can be traced to the period of the first Buddhist council held at Rājagṛha. This school spread first to Kauśāmbī, then to Avanti, Vanavāsī and, finally, to Ceylon (Simhala, the present Sri Lanka). This school has received support from royal families. The Queen of Banavāsī made a gift of a pillar and a monastery for *Mahīśāsaka* monks at Nāgārjunakonḍa.[57] The tenets of this *Mahīśāsaka* branch were almost the same as those of *Sthavirvādins*. But its adherents did not believe that the past and future ever existed. For them only the present exists. It was the time when Bauddhas seriously thought that *Arhats* were subject to retrogression.[58] But the *Mahīśāsakas* held that they were not subject to retrogression. The Eightfold Path, according to the *Mahīśāsakas*, consisted only of five folds since, according to them, only the mental aspects were concerned with the Noble Path and the non-mental parts, like Right Speech, Right Action and Right Living, were excluded from the Eightfold Path. There was another problem before the Buddhists then, viz., whether gifts could be given to the Buddha. The early *Mahīśāsakas* held the view that the *saṅgha* included the Buddha. Any gift given to the *saṅgha*, including the Buddha, was considered meritorious, while the one given to the Buddha alone was not meritorious.

Sarvāstivādins[59]

Another school quite close to the *Sthaviravādins* is, known as *Sarvāstivādins*. This name was given to the school because its members held the view that 'all things exist' (*sabbamatthi*). The external world and its constituents have a real existence. All things exist continuously in the past, present and future. *Sarvāstivādins* found that the *arhats* had become arrogant. So they were opposed.

We have noted that there are four categories of ultimate reality according to the *Sthaviravādins*:[60]

1. Consciousness,
2. Mental properties,
3. Material categories,
4. *Nirvāṇa*.

The *Sarvāstivādins* thought of another category, which is neither material nor mental. It is a class of energy and was termed *viprayukta dharmas*. These energies are potential when associated with material or mental *dharmas*. They will then function. Even so, they are quite independent of the other two classes. So they are called *rūpa -- citta viprayukta dharmas*. The above-mentioned elements, though separate, are grouped together in the world. They have in this respect accepted a system of ten casual relations, of which six are principal (*hetu*) and four subsidiary (*pratyayas*). The individual or the universe consists of the elements mentioned above. This *Sarvāstivāda* school was patronised by King Kaniṣka, who convened the fourth council to discuss, finalise and record the cardinal principles of the school.[61]

The *Mahāsaṅghikas*

On similar issues another group was formed,[62] that was known as *Mahāsaṅghikas*. When *Mahāsaṅghikas* were growing powerful, *Sthatviravādins* suffered a setback. However they fought to retain their place. Their philosophy, like that of the *Mahāsaṅghikas*, consisted of five *skandhas*, 12 *āyatanas* and 18 *dhātus*. They had accepted 75 elements, divided into two groups. One group consisted of 72 *saṃskṛta dharmas*; the other of three *asaṃskṛta dharma* viz., (1) *Ākāśa* (space), (2) *Pratisaṅkhyā Nirodha* (cessation through knowledge), and (3) *Apratisaṅkhyā Nirodha* (cessation not through knowledge, but through the natural process of the absence of the required condition). The 72 *saṃskṛta dharmas* are divided into four parts:

1. *Rūpa* (matter)	11 kinds
2. *Citta* (mind)	46 *dharmas*-mental impressions
3. *Citta Viprayukta*	14 *Citta Viprayukta dharmas*
4. *Nirvāṇa*	1

Buddhists conceived of four transcendental meditations. They believed in the *Nairātmyavāda* (Soullessness). So an individual according to them, had nothing substantial. As regards the universe, they held a pluralistic theory, according to which different elements constituted the universe.

Vātsīputrīyas

It is well-known that Buddhism in general did not believe in any thing permanent. But there was one school known as the *Vātsīputrīya* school which believed in *pudgala*, a permanent entity without which, they thought, transmigration was not possible. This *pudgala* is neither different from, nor the same as *pañca skandhas*. Some *saṃskāras* perish every moment, while others last for some time. They believed that the *arhat* can have a fall from *arhathood*. They excluded three parts of the Eightfold Path, viz., Right Speech, Right Livelihood, and Right Action which were not mental, and they recognised only the Fivefold Path.

This school believes that the *skandhas* in their subtle form transmigrate from one life to another. But the *vātsīputrīyas* maintained that it was the *pudgala* that transmigrated. There are four *mūlāntika skandhas* and one *eka rasa skandha*. The subtle consciousness of this *eka rasa skandha* is the origin of the former four *skandhas*. *Paramārtha pudgala* and the subtle consciousness of *eka rasa skandha* appear to be the same. This is subject to transmigration. This subtle consciousness corresponds to the mind that permeates the whole body according to the *Mahāsaṅghikas*. It is the same as *ālaya vijñāna* (storehouse of consciousness) of the *Yogācāra* school.[63]

Yogācāra School

According to the belief of this *Yogācāra* school,[64] every individual has the potentiality of becoming a Buddha. This doctrine is the precursor of *Mahāyāna*, which holds the view that every being has in him the seed of a Buddha.

This school is therefore, considered a bridge between the *Hīnayāna* or *Srāvakayāna* and the *Mahāyāna*. The followers of this school were called *Tāmra Śātyas*, which might have been due to the copper-coloured clothes they wore.

The *Satya-Siddhi* School

The school was founded by Hari Varman of Central India, a disciple of Kumāralabdha, a leader of *Hīnayāna* Buddhism. *Sarvāstivādins* held the view that the individual has no soul of any kind. Harivarman maintained the *nairātmya* (soullessness) of both the individual and the universe around him.

The eighty-four elements which constitute the universe are void of any abiding reality. According to Harivarman, there are two kinds of truths. One is conventional truth (*samvṛta satya*); the other is ultimate truth (*paramārtha satya*). According to this philosophy, *ātman* exists conventionally but not in reality. He accepted the theory of *Buddha-kāya*, as did the *Hīnayāna* school. He explained *Dharmakāya* to be fivefold, consisting of (1) conduct (*śīla*), (2) concentration (*samādhi*), (3) wisdom (*prajñā*), (4) deliverance (*vimutti*), and (5) knowledge and insight into deliverance (*vimutti jñāna darśana*). The Buddha had a special power (*bala*).

Mahāsāṅghika Buddhism

We have seen how the earlier form of Buddhism, known as the *Sthaviravāda*, had several branches within itself, on account of some minor differences in interpretation and conception. A time came when there was a definite split in Buddhism.

During the reign of King Kālāśoka, a hundred years after the *Parinirvāṇa* of the Buddha, there was some major differences between the monks from the eastern region that had Vaiśālī as the centre, and the rest about some ten points. The monks from the Vaiśālī and other eastern regions advocated the following ten points, which were opposed by the orthodox monks, as these were opposed to the rules of *Vinaya*, i.e., code of conduct:

1. The salt may be stored in a horn,
2. The food may be eaten even when the sun has passed the meridian line and the shadow falls eastward to the extent of two fingers,
3. If the monk leaves a village after eating food and goes to another village on the same day, he can eat food again there.
4. Within a village, meetings may be held in different places of residence in different localities.
5. It should be possible to pass resolutions in the absence of certain members in anticipation of their consent.
6. If senior members follow some practice not found place in the code of conduct, others may follow it, duly recognising the same.

7. The milk which has just begun to form curds, but has not fully turned into curds, may be taken.
8. The fresh unfermented liquor may be drunk.
9. A seat without fingers may be allowed.
10. Gold and silver may be accepted by the monks when offered as a gift to them.

The monks from the western regions -- Pāva, Kauśāmbī, and Āvanti -- did not agree. So the question was brought before the council of 700 monks, under the presidentship of Revata. On this issue, the council was divided, and thus came into existence two sections known as:

(1) *Sthaviravādins* (2) *Mahāsāṅghikas*

In some Pāli sources, it is said that these two divisions came into being on the issue of whether *arhats* were subject to: (1) temptation, (2) ignorance, (3) doubt, and as a result they are capable of retrogression. It appeared that the superior position of the *arhat* was envied and challenged by some. Mahādeva is said to have raised five points and because of these points, *Mahāsāṅghika* and other branches withdrew from the original Buddhist *saṅgha*. These *Mahāsāṅghikas* believed in the transcendental nature of the Buddhas. Superhuman powers were attributed to them. Their physical form (*rūpa kāya*) and power were supposed to be unlimited. The Buddhas were quick-willed, facile in speech, which was always perfect. They were free from sleep or dream. Greater importance was given to *Bodhisattvas* than to *arhats*, as they were more helpful to people. They believed that *arhats* were subject to retrogression. They thought that even in *samādhi* one could hear a sound whereas the *Sthaviravādins* believed that sound was a hindrance to *samādhi*. The *Sthaviravādins* had the threefold division of *dharmas* viz., good, evil and intermediate. But the *Mahāsāṅghikas* held that there was no intermediate *dharma* between the good and the bad. According to the *Mahāsāṅghikas*, there were nine *asaṃskṛta dharmas* viz., (1) *pratisaṅkhyā nirodha*, (2) *apratisaṅkhyā nirodha*, (3) *ākāśa*, (4) infinity of space, (5) infinity of consciousness, (6) nothingness, (7) neither perception nor non-perception, (8) *pratītya samutpādāṅgikatva*, (9) *āriya mārgāṅgikatva*, (10) there is no *antarbhāva* (intermediate existence) between death and birth in this world.

Their tenets were that *kleśa* (corruption) and *mārga* (path) existed side by side. *Karma* and *vipāka* (fruit) existed side by side. A seed develops into a sprout. The material constituents of sense-organs were subject to change. The mind was capable of contracting or expanding according to the smallness or largeness of its object.

There are sixteen modes of comprehension corresponding to the sixteen aspects of the Four Noble Truths.

Of these two sects, a number of branches came into being by the time the third Buddhist council was held at Pāṭaliputra in 231 B.C., i.e., during Emperor Aśoka's reign, 236 years after the Buddha's *Parinirvāṇa*.

Mahāyāna and *Hīnayāna*

At first, the two main branches of Buddhism were called by the following names:

1. *Śrāvakayāna* or *Pratyeka Buddhayāna*,
2. *Buddhayāna* or *Tathāgatayāna* or *Bodhisattvayāna*.

In the Sanskrit works on Buddhism, which were later as compared to Pāli literature which is quite ancient, the above branches are called:

(1) *Hīnayāna*
(2) *Mahāyāna*

respectively. Otherwise, in Pāli literature we do not find the names *Hīnayāna* and *Mahāyāna*.

In a way the *Hīnayāna* and *Mahāyāna* branches of Buddhism are not antagonistic to each other. *Mahāyāna* is just the further development of *Hīnayāna*.[65] Both have the same sources of Pāli *Piṭakas*, though *Mahāyāna* later produced some Sanskrit works.[66] We can see how *Mahāyāna* is a further development of *Hīnayāna*.

The truth, according to the Mahāyānists, has two coverings (*āvaraṇa*): one is *kleśāvaraṇa* (cover of impurities), and the other is *jñeyāvaraṇa* (the cover of ignorance that shields the truth). Observance of ethical laws and the practice of various *yogas* will enable the follower to remove the *kleśāvaraṇa*. The Hīnayānists

practise this, remove the *kleśāvaraṇa* and become *arhats*. This is the highest attainment according to the Hīnayānists. This *arhathood* is not Buddhahood. It is the stage below the Buddhahood. The Mahāyānists are also taught how to remove the *jñeyāvaraṇa*. By removing *kleśāvaraṇa*, one can attain *pudgala śūnyatā* (absence of individuality). But by removing *jñeyāvaraṇa*, one can realise both *pudgala śūnyatā* (absence of individuality) and *dharma śūnyatā* (non-existence of worldly objects). The Mahāyānists remove both *kleśāvaraṇa* and *jñeyāvaraṇa*, and attain *pudgala śūnyatā* and *dharma śūnyatā*. Since their attainment is higher, it is called *Mahāyāna*; the attainment of Hīnayānists being only *pudgala śūnyatā* and arhathood, they are described as Hīna (low) yānists. The attainment of Mahāyānists is nothing less than Buddhahood.

Thus *Hīnayāna* is meant only for *śrāvakas*, i.e., persons with an average intellect. They can attain perfection, i.e., arhathood by practising the *dharma*.

Mahāyāna, according to the *Mahāyāna* philosophers, is meant for persons with a superior[67] or higher intellect, who can achieve the highest state of Buddhahood.

One of the great *Mahāyāna* philosophers, Asaṅga, says that the *Hīnayāna* followers observe ethical laws and practise meditations, get their *kleśāvaraṇa* removed, attain arhathood and then, being perfect, begin to preach the religion to others. Asaṅga calls this selfishness, in which he is not justified. Without realising oneself, if one preaches to others one is guilty of hypocrasy.

But the Mahāyānists, according to Asaṅga, first attain the stage of the *Bodhisattva*, who takes a vow not to try for his own attainment of Buddhahood, but instead to help others to attain this highest goal. That done, he would attain his own Buddhahood. This is a higher goal and nobler deed. Hence they are called Mahāyānists.[68]

The *Mahāyāna* school is not antagonistic to *Hīnayāna*.[69] It has accepted the teachings of *Hīnayāna in toto* and has extended them. The difference between them is due to interpretation only. If *Hīnayāna* could interpret in such a way that the past, present and future existed, the other school accepted *śūnyatā* (absence of mental or material elements). Some branches of *Sthaviravāda*

(*Vātsīputrīya* school) accepted *pudgala śūnyatā*, while *Mahāyāna* accepted the non-existence of soul. The Hīnayānists considered the Buddha as a human being, but the Mahāyānists deified him. The gradual development of *Mahāyāna* philosophy may be traced through the several branches of *Sthaviravāda*. They excelled in their altruism, broader outlook and inclusion of the laity in the scheme of salvation.

Mahāyānists, like the Hīnayānists, have accepted the ethical observance and value. They have also accepted the minute analysis of the mind and other constituents of a being, as also the cosmological analysis. The Mahāyānists followd the Pāli scriptures of the *Piṭakas* of the Hīnayānists. They practised meditation very strictly and observed the disciplinary rules minutely. However, they contended that these teachings were meant to attract the minds of the laity towards Buddhism. Their purpose would be over if they could attract their mind and lead them to spirituality. Fresh interpretations and new ideas were added, and the old philosophy was renewed by the Mahāyānists. This apart, there is no fundamental difference between the two. The Mahāyānists began to teach *Dharma śūnyatā*, which attracted the intelligentsia towards Buddhism.

One of the major characteristic features of *Mahāyāna* Buddhism is its concept of a *Bodhisattva*. As we said earlier, even this conception of *Bodhisattva* was borrowed by the Mahāyānists from *Hīnayāna* Buddhism.

Hīnayāna Buddhists had thought that the preparation of the Buddha had started in his previous births. The *Jātaka* stories were created and narrated with that end in view. According to one *Jātaka* story, Gautama was born as a *Sumedha Brāhmaṇa*.[70] He then met Dīpāṅkara Buddha, who foretold that Gautama would become the Buddha. Gautama started moving in that direction. Birth after birth, he began to perfect himself in the ten *parimitās* or highest excellences. According to the *Mahāyāna* system, these *parimitās* are six only. The ten *parimitās* are as follows: (1) *dāna* (gift), (2) *śīla* (moral observance), (3) *kṣānti* (forbearance), (4) *vīrya* (energy), (5) *dhyāna* (meditation), (6) *prajñā* (knowledge). Pāli texts give the following four more *parimitās*, accepted by Hīnayānists: (7) *praṇidhāna* (resolution),

(8) *upāya kauśala* (skill in doing good to others), (9) *bala* (strength or power), (10) *jñāna* (knowledge).

During the period from his birth as Sumedha *Brāhmaṇa*[71] till his time in *Tuṣita* heaven, he practised meditation (*dhyāna*) and at last he was born in this mortal world. He was the only *Bodhisattva,* according to Hīnayānists. As a *Bodhisattva* he led the life of an average being, acquiring merits and avoiding the demerits of his previous lives. His sole object was to acquire the *parimitās.* For that, he was prepared to sacrifice everything, including his body. Having attained all the *parimitās* (virtues) he became a *Bodhisattva* before he was born as Gautama in this world.[72]

It was this concept of the Hīnayānists that prompted the Mahāyānists to develop their conception of the *Bodhisattvas.* If it were possible for an average individual to become the Buddha, why should it not be possible for others to become this too? It was the stand taken by the Mahāyānists. Further they contended that there were some individuals in this world who were spiritual-minded and intended to be as great as the Buddha. They would have a firm resolution to acquire the *parimitās* and become a Buddha. They added that the adept must take a vow to dedicate himself in all his lives to the service of others. He should not hasten to attain his own salvation, until others had attained theirs. He should help such people to attain *Bodhi,* and only then attain his own. For this reason, many *Bodhisattvas* are still there in the world, according to Mahāyānists, and they are striving to help others to attain *Bodhi.*[73] Their duty has been to render service to the suffering.

Thus, according to the Mahāyānists, the *Bodhisattvas* have[74] to:

1. fulfil the *parimitās,*
2. practise several forms of meditation to attain *Dharma śūnyatā* or *Tathatā.*
3. take a vow to dedicate their life through several births to the cause of suffering beings.
4. take a vow not to attain their *Bodhi* until the rest have attained it.
5. be the embodiment of the spirit of sacrifice.

Many names of the *Bodhisattvas* are traced in *Mahāyāna* works, such as *Saddharma Puṇḍarīka* and *Sukhāvatīvyūha*. Some of the *Bodhisattvas* were Avalokiteśvara, Vajrapāṇi, Bhaiśajya Rāja and Samantabhadra.

It is now clear that the concept of the *Bodhisattva* of the *Hīnayāna* Buddhists was magnified by the Mahāyānists.

The *Mahāsaṅghikas* had the metaphysical conception that the Buddha had a *Dharma kāya*. This led to the concept of a *Bodhisattva*. Ultimately, the Mahāyānists believed that the Buddha was not actually born in this world.[75] He made a show of birth, and all the other activities of his life were just to stimulate belief.

The concept of the *Bodhisattva* is found for the first time in the *Jātaka* stories,[76] but not in the earlier Pāli texts. These *Jātaka* and *Ārādhana* stories appear only after the Aśokan period, i.e., after the 3rd century B.C. The *Jātaka* stories are sculptured in the Barhūt and Rāñcī railings of the 2nd or 1st century B.C. So the *Jātaka* and *Bodhisattva* concepts might have taken place between the 2nd and 1st century B.C.

The *Pratītya Samutpāda*

1. *Avidyā* (ignorance)
2. On account of *avidyā* appears *saṃskāra*
3. On account of *saṃskāra* appears *vijñāna*
4. On account of *vijñāna* appears *nāma-rūpa*
5. On account of *nāma-rūpa* appears *ṣaḍāyatana*
6. On account of *ṣaḍāyatana* appears *sparśa*
7. On account of *sparśa* appears *vedanā*
8. On account of *vedanā* appears *tṛṣṇā*
9. On account of *tṛṣṇā* appears *upādāna*
10. On account of *upādāna* appears *bhava*
11. On account of *bhava* appears *jāti*
12. On account of *jāti* appears *jarā* and *maraṇa*.

This exposition of *Pratītya Samutpāda*, as given by the Pāli texts[77] and accepted by the Hīnayānists, does not seem to be very philosophical. Nāgārjuna and other *Mahāyāna* philosophers have given a correct and deeper meaning of the formula. The *Mahāyāna* interpretation of the *Pratītya Samutpāda* established the relative

existence of the phenomenal world, i.e., *saṃsāra,* which is the manifold and colourful appearance of the unity or *śūnyatā.* Philosophical reasoning is to be seen in the *Mahāyāna* exposition. Some passages in the Pāli *Nikāyas*[78] appear to bear testimony to this exposition: "One who realises the theory of cessation, visualises the truth; One who visualises the truth realises the theory of causation." Saddharma Saṅgha says, "One who realises my excellent *dharma* sees me, one who does not realise my excellent *dharma,* in spite of seeing me, does not see me."[79]

The phenomenal world has been taken to have relative existence in the *Mahāyānic* interpretation. It is the appearance of *śūnyatā.* In this respect the Mahāyānists stand midway between the two extremists -- *Sarvāstivādins,* who argued that the phenomenal world is eternal, and all others ephemeral. This is the *Dharma Śūnyatā* of the Mahāyānists.

Dharma Śūnyatā

Dharma Śūnyatā, which is the ultimate truth according to the Mahāyānists, is beyond the fourfold proposition:

1. The *Tathāgata* exists after death
2. He does not exist after death
3. He both exists, and does not exist after death
4. He neither exists nor does not exist after death.

None of the affirmations or negations is applicable to the truth, which cannot be conceived or expressed. It is a unity beyond the above four propositions. Some Pāli texts make a positive assertion about this ultimate reality. 'There is the unborn, unoriginating, uncreated, and unconstituted. It is the consciousness (*viññāna*), which is signless and infinite, radiant on all sides in which all the distinctives like water, earth, fire and air have no footing, in which long and short, subtle and gross, good and bad and name and form cease, and in which disappears the constituted *viññāna* after cessation'.[80] The Pāli texts quite often mention that the *viññāna* of an *arhat* after death is locationless or supportless. After the death of the Buddha, Aniruddha overwhelmed by grief, said,[81] "His mind became free like the extinction of a lamp." The lamp, when blown out, must either annihilate or be in an indeterminate state. Since we have

no direct evidence to believe that it annihilates, it is safe to say that it is supportless after extinction. This is the interpretation of the Mahāyānists, who interpret the Truth or *Nirvāṇa* as the indeterminate, unique, non-dual totality substratum of objective existence. It is perfectly calm, undisturbed by either the act of being born or the act of destruction.[82]

The *Therāvādins* have not accepted the concept of *Dharma Śūnyatā*. They believe in *anityatā* (impermanence) *kṣaṇikatā* (momentariness) and *anātmatā* (substancelessness) of the worldly *dharmas* which constitute the five *skandhas*.

Mahāyānists claim to have received this conception directly from the Teacher who explained it to some of the spiritually-advanced *Bodhisattvas*, as it was too subtle and complicated to explain to the *śrāvakas* of lower spiritual capacities.[83] This is a tall claim which cannot stand up to historical scrutiny. There were passages hinting at this concept and the cause of the development of Buddhistic thoughts. The Mahāyānists have developed this concept of *Dharma Śūnyatā* on the strength of passages like the ones cited above.

In course of time, these two main branches of Buddhism had several sub-branches. The total number of such sects is referred to as 18. As regards the names of the schools and their origin, Huen Tsang's account in his translation of Vasumitra's work on 18 sects and the commentary on the *Kathāvattu*, based on the earlier account in the *Dīpavaṃśa* differ.

According to Huen Tsang's account

The *Sthaviravādins*
(Split up after the 3rd century B.C.)

1. *Haimavatas*
2. *Sarvāstivādins*
3. *Vatsīputrīyas*
4. *Mahīśāsakas*
5. *Kāśyapīyas*
6. *Soutrāntikas*
7. *Dharmaguptikas*
8. *Dharmottarīyas*
9. *Bhadrayānikas*
10. *Sammitīyas*
11. *Shaṇṇāgārikas*

The *Mahāsāṅghikas*

12. *Ekavyāvahārikas*
13. *Bahuśrutīyas*

14. *Caitya Sailas*
15. *Lokottaravādins*
16. *Prajñāpativādins*
17. *Apara Śailas*
18. *Kukkuṭikas*

The *Sautrāntika* School

This school believes that the *skandhas* in their subtle form transmigrate from one life to another. But the *Sammitīyas* maintained that it is the *pudgala* that transmigrates. There are four *mūlāntika skandhas* and one *ekarasa skandha*. The subtle consciousness of this *ekarasa skandha* is the origin of the former four *skandhas*. *Paramārtha pudgala* and the subtle consciousness of *ekarasa skandha* appear to be the same. This is subject to transmigration. This subtle consciousness corresponds to the mind that permeates the whole body according to the *Mahāsāṅghikas*. It is the same as *ālayavijñāna* (the store-house of consciousness) of the *yogācāras*.[84]

According to the belief of this school, every individual has the potentiality of becoming a Buddha. This doctrine is the precursor of *Mahāyāna,* which holds the view that every being has within him the seed of a Buddha. This school is, therefore, considered a bridge between the *Hīnayāna* or *Śrāvakayāna* and *Mahāyāna*. The followers of this school were called *Tāmraśātīyas*. This might have been due to the copper-coloured clothes they wore.

The *Satyasiddhi* School

This school was founded by Shri Harivarman of Central India, the disciple of Kumāralabdha, a leader of *Hīnayāna* Buddhism. *Sarvāstivādins* held the view that the individual has no soul of any kind. Harivarman maintained the *nairātmya* (soullessness) of both the individual and the universe around.

The eighty-four elements, which constitute the universe, are void of any abiding reality. According to Harivarman, there are two kinds of truths. One is conventional truth (*samvṛta satya*); the other is ultimate truth (*paramārtha satya*). According to his philosophy, *ātman* exists conventionally, but not in reality. He accepted the theory of Buddhakāya, as did the Hīnayānists. He explained *dharmakāya* to be fivefold, consisting of:

1. Conduct (*śīla*)
2. Concentration (*samādhi*)
3. Wisdom (*prajñā*)
4. Deliverance (*vimutti*), and
5. Knowledge and insight into deliverance (*vimutti jñāna darśana*). The Buddha had special power (*bala*).

Mādhyamika School

Nāgārjuna, who lived in the 1st or 2nd century A.D., was the head of the monks at Nālandā. He was the founder of the *Mādhyamika* school. He established his *Śūnyatā* philosophy firmly. He said that all objects, attainments, qualities, *Nirvāṇa,* Buddha or *Bodhisattva* were non-existent in the highest sense of truth (*paramārthataḥ*). One who desires realisation of the truth of *Śūnyatá* has to dissociate himself completely from all worldly objects. He went to the length of saying that, not only were the pleasures derived from gross objects of the world to be dissociated from one but that even the highest attainment of *nirvāṇa,* arhathood or *bodhi* is also to be dissociated from one.

The *dharmas* are neither transient nor eternal, neither existent nor non-existent, neither originated nor non-originated and neither originated-destroyed nor non-originated non-destroyed.

The discourses of the Buddha are dependent on both conventional truth and the highest truth. Conventional truth exists at the subject-object level. So it is a cover for the real truth. The real truth is altogether different. The Buddha did not preach about the reality. He did not say anything about it. The reality has no origin or decay. It is, in fact, the cessation of all conceptions and descriptions.

The whole phenomenal world is illusory. The only non-illusory truth is *Nirvāṇa.* All our mental impressions are false and illusory. Since we are enveloped in the darkness of *avidyā* about the Four Noble Truths, we cannot visualise the illusory nature of the individual and the universe around us. With the cessation of *avidyā,* the origin of *saṃskāra* (mental activities) also ceases. It is through the meditation and knowledge the cessation of *avidyā* can be attained.

Nāgārjuna's *Śūnyatā* doctrine is absolute monism. He takes two extreme stands. One is that transitory objects are unreal and hence false and non-existent. The other is that the real truth is eternal and indestructible. It has not got any origin, decay or death. Naturally, the question of cause and effect does not arise in respect of this ultimate reality. The phenomenal world, though unreal and non-existent, has an apparent existence. This apparent existence is taken to be real by those who are blind under the force of darkness of *avidyā*. A person with a diseased eye can see two moons instead of one. The person with the disease of ignorance can see apparent reality in the illusion that it is real.

Nirvāṇa, truth or *Śūnyatā,* according to Nāgārjuna, is that which is neither to be eschewed, nor attained; it is neither subject to destruction nor is it eternal. It has neither origin nor decay.

Nāgārjuna[85] established extreme negativism. It is akin to nihilism. Nāgārjuna says that the universe is the truth and the truth is the universe. He thinks that the world of existence and the world of *Nirvāṇa* are identical, though the two are considered different by those who are under the influence of ignorance (*avidyā*). Sometimes Nāgārjuna makes some positive statements about the positive conception of the Buddha, or the reality, though in general, his statements about these two, are not positive assertions. He says that the Buddhas are to be seen as the universe. The body of the Buddha consists of universality, which cannot be seen or known. It is realisable only by the wise within himself. It is one and non-dual. Only those who are free from *avidyā,* and are enlightened, can realise the oneness of diverse beings and objects of the universe. It is strange that the non-existent universe has the diversity of existence.[86] The suffering of individual beings is due to the fact that they establish a relationship with the non-real, non-existent objects of the phenomenal world around us, both of which are unreal, being mere creations of the imagination.

Yogācāra School

The *Yogācāra* school was developed by Asaṅga. There is not much difference between the *Yogācāra* and *Mādhyamika* schools. The *Yogācāra* conception of the non-existence of the phenomenal world, *Nirvāṇa, Tathāgata* is almost the same as that of the

Mādhyamika school. Both schools agree that the phenomenal world around is non-existent. The *Yogācārins* maintain that the external world is the extension of *vijñāna mātrā* or *chittamātrā*. It is, according to *Yogācarins*, a mere ideation. They consider that the external world is the mental creation of individuals. From the very beginning, various notions, ideas, desires, misapprehensions, pictures are stored up in the minds of the individuals. So, by force of habit as it were, they see the diversified world around them. These are the results of the impressions stored from several existences. But the individual does not know, owing to ignorance, that the diversified world around him, which he sees with his physical eyes, does not exist at all.

The *Yogācārins* have attributed the creation of the world to *bhrānti*. This *bhrānti* is the *saṃsāra*, which is eternal. Ultimately, the *Bodhisattva* has to realise that the *bhrānti* and *Nirvāṇa* are identical.[87]

The *Yogācārins* do not consider *saṃsāra* as absurd and non-existent as a barren woman's son. They consider it to have a temporary existence as per *sarparajju nyāya*. The idea of a snake is superimposed on the rope. They give a kind of reality to the snake, as long as the actual identity of the snake and the rope is not discovered. So, according to the *Yogācārins*, the misapprehension or illusion exists. It is *sat* (existent) as much as the truth is *sat*. But ultimately this misapprehension is realised. The *Mādhyamika* school does not accept the theory of *bhrānti* of the *Yogācārins*.

The highest truth of the *Yogācārins* is *śūnyatā*. They have attributed three kinds of bodies to the Buddha:

1. *Nirmāṇa kāya* - A body with a spectral appearance
2. *Saṁbhoga kāya* - A body conditioned by the merits accumulated
3. *Dharma kāya* - The real body which is characteristicless.

The three bodies respectively correspond to the three forms of truth viz., *parikalpita, paratantra* and *pariniṣpanna*. The name *Yogācāra* indicates the two types of *yoga*. One is the higher *yoga* and the other is *ācāra*. The first refers to meditation that would raise the mental level from the gross world, to the state in which

there is no perception about causes. *Ācāra* speaks of duties to be performed by the *Bodhisattva*. The two *yogas* are set before the *Bodhisattva* by followers of this school. Hence it is called the *Yogācāra* school.

Vajrayāna Tāntric School

With the decline of Buddhistic ethical values, scholarship and the multiplication of sects, the impact of the *māntric* rituals on Buddhism began to increase in spite of the special warning about these *māntric* rituals in *Hīnayāna* Buddhistic Pāli texts.[88] Some followers of Buddhism took recourse to magic spells as protective measures.[89] The magic spells or *dharmas* became the rituals of a section of the *Mahāsaṅghika* Buddhists.[90] This section was later known as *Vajrayāna* Buddhists,[91] who followed such texts as *Guhya Samāja, Mañjuśrī Mūlakalpa, Jñānasiddhi* of Indragupti, a distinguished exponent of *Vajrayāna*. *Guhya Samāja* deals with two types of *yoga*.

1. Ordinary meditation
2. *Anuttarayoga* -- *Tāntric* forms of meditations.

Guhya Samāja[92] gives a graphic description of the world that has emanated from the original *Tathāgata* or the reality. The five *skandhas* and also the impurities -- *rāga, dveṣa* and *moha* are personified as so many Buddhas, issuing from the original *Tathāgata*, called *Bodhicitta Vajra Tathāgata*. *Vajra* is said to be the source of these Buddhas. The *Vajra* is identical with *śūnyatā* or reality.[93] By going through the list of items dealt with in another authentic text of *Vajrayāna* viz., *Mañjuśrī Mūlakalpa*, one can visualise the type of rituals followed by the Vajrayānists as the *mudrās* (finger and body poses), *maṇḍalas* (mystic diagrams), *mantras, kriyās* (rites) *caryās* (duties of an officiating priest in worship, *śīla* (observance of moral precepts), *vrata* (vows), *śaucācāra* (cleanliness in acts), *niyama* (religious observance), *homa* (oblations, offering), *japa* and *dhyāna* (meditation).

We also find directions for painting different gods and goddesses of the *Tāntric* pantheon. It appears that in its worst days Buddhism had been under the influence of some of the lowest *śākta* sects and *nātha panth* and ultimately amalgamated with them. *Vajrayāna* has the best of the philosophy, akin to that

of the *Mādhyamika* or *Yogācāra* school. The conception of the truth or reality in *Vajrayāna, Mādhyamika* and *Yogācāra* is similar. In the *Vajrayāna* philosophy, the phenomenal world is as non-existent as the horns of a hare or the son of a barren woman. But it is referred to quite often as an object like space. All worldly objects are devoid of objective characteristics. The right knowledge of the non-existence of worldly objects would lead to enlightenment. Objects which have no origin, cannot have any existence and conception. But even then, they are spoken of as objects like space. The truth or final reality is pure and brilliant by nature. The reality is inexplicable and inexpressible. It is called by the names *bodhi, Śūnyatā* and *Nirvāṇa. Bodhi* does not exist; it cannot be attained. As against this negative concept of *Mādhyamikas,* the Vajrayānists have a positive concept of the truth. The way to attain enlightenment is to abandon any conception about the highest knowledge. The phenomenal world is without origin and existence. It has no existence or non-existence. According to the *Vajrayāna,* the truth or reality has no objectivity, but it is not non-existent like the horns of a hare or the son of a barren woman.[94]

From time to time, *vajra* takes the form of *kāya vāk citta vajra,* and preaches Vajrayānism. There will be discourses on the religion and philosophy of *Vajrayāna*. Out of this preaching *Vajrayāna* has taken new shape. The form (*sākāratva*) and the formlessness (*nirākāratva*) of *Bodhi* have been dismissed, and it is stated that the knowledge realised within one's self is the highest happiness. The doctrine of *Śūnyatā* has thus a slight modification, since it is something positive, which is called *Mahāsukha.* It is eternal. *Prajñopāya* consists of *prajñā* (knowledge) and *upāya* (*karuṇa* or compassion). The *Vajrayāna* has also accepted the *Yogācāra* concept of the three bodies of the Buddha.[95]

The *Mādhyamikas* identify *Śūnyatā* or *vajra* with *saṃsāra* (the phenomenal world). This is known as *samatā jñāna* (knowledge of sameness or *anyonya vyāpaka jñāṇa,* i.e., knowledge of co-existence. This is the concept of sameness or co-existence. This has caused the greatest harm to the cause of *Vajrayāna* Buddhism in particular, and Buddhism in general. The followers of *Mahāyāna* were instructed to develop this conception by practising the four *Brahma Vihāras* -- *maitrī* (love), *karuṇa*

(compassion), *mudita* (joy at other's success) and *upekṣā* (equanimity) which are to be exercised over all beings of the world. They are unlimited.[96] As against this, the Vajrayānists allowed their followers to derive pleasure from all worldly objects through the concept of sameness or co-existence of the worldly objects and the *vajra.* They were taught that excreta and urine are not to be distinguished from good food. This kind of *advaita* (non-dual) philosophy might be realised within one self but it should not be put into practice in the external world. A woman, whether a mother, sister or other's wife should not be distinguished from an enjoyable woman. According to the philosophy everything is the same but it cannot be so in the realistic world. The followers were required to take a course of training in meditation (*yoga*). The disciple was required to perfect himself in meditation. Till then, he was not allowed to practise this doctrine of sameness. Higher forms of meditations were prescribed for the adepts. So to avoid the danger of moral and physical degradation, *Vajrayāna* prescribed that an adept of the *Vajrayāna,* must first secure a suitable spiritual preceptor. This preceptor must be spiritually as advanced as the *Bodhisattva.* All the meditational practices must be guided and supervised by this preceptor. Before he took up meditational practices (higher or lower), he was to learn the *mudrās, maṇḍalas, kriyās* and *caryās* from his *guru.* But it was not possible to find such a spiritual preceptor. The adept did not undergo any practice of *yoga* or meditation. This non-observance of the conditions prescribed in *Vajrayāna* led to shameless practices, unfounded by any code of conduct. It was a great moral and religious degradation that such immoral activities were practised in the name of religion.

This brought contempt down on the name and fame of the great religion of Buddhism. Hinduism was waiting for just such a time. Śaṅkara, absorbing the philosophy of the *Mādhyamikas,* established his *Advaita* philosophy (monism), which was not in any way different from that of Buddhism. Added to this, the high moral code of conduct and the concept of God on which people could lean, gave more strength to *Vedānta* philosophy. The lower moral concepts of this *Vajrayāna* Buddhist brought discredit to Buddhism. So the great religion, having had a great fall, was fully absorbed into Hinduism, with the result that in the land of its own origin, it had no existence at all.

Pilgrim's Progress[97]

The spiritual journey of a Buddhist starts as soon as he gets initiated and becomes a *parivrājya,* a Buddhist mendicant staying in a monastery. After the initiation, he becomes a novice and a recluse. He is physically away from *saṃsāra* or worldly life. He undergoes some training in moral courses. This is the *pravrājya* stage.

His progress in inclination towards renunciation is observed and he is given higher ordination. This is *upa sampāda.* One who receives this higher ordination (*upa sampāda*) becomes a *bhikku.* He is now a regular member of the *saṅgha.* His career in the Eightfold Path starts now. Now he will train himself in three fields -- *śīla* (observance of ethical laws), *samādhi* (meditational practices) and *prajñā* (knowledge of the Four Noble Truths, five *skandhas* and *ṣaḍāyatanas*). He goes on perfecting himself in *śīla, samādhi* and *prajñā* and rises higher and higher.

After some time, two changes will be seen in his mental outlook. One is that he gives up his belief in the existence of self and soul. He also gives up his faith in the efficacies of rites and ceremonies. There will be no doubt in his mind about the excellence of the Buddha, his religion and the *Saṅgha* (Buddha, *dharma* and *saṅgha*). He reaches the stage known as *śrōtāpanna.* He is now on the path of *Nirvāṇa.* His ethical and meditational practices will continue more vigorously, as a result of which there will be change in his *rāga* (attachment), *dveṣa* (aversion) and *moha* (delusion). He will start reducing them step by step till he reaches the second stage called *sakridāgāmī.* With the complete removal of these three -- *rāga, dveṣa* and *moha,* he will attain the third stage called *anāgāmin.* Now he has the realisation of the truth on attaining perfection in *prajñā.* After perfection in the four stages viz., (1) *pṛthag jana* (commoner's stage), *śīla* (ethical laws), *samādhi,* (meditation) and *prajñā,* he attains arhathood by removing *kleśāvaraṇa.*

The *Mahāyāna* school follows the *Hīnayāna* school in respect of spiritual progress. The pre-spiritual stage in the *Mahāyāna* scheme is called *prakṛti caryā. Prakṛti caryā* contains the practices of an average being. This has sub-divisions as below:

1. *Gotra Vihāra* -- functions normally done by superior beings.
2. *Adhimukti Caryā Vihāra* -- development of the desire to attain the highest stage of *Buddhattva* and, to dedicate himself to its achievement.

After *prakṛti caryā,* the *Bodhisattva* takes to *adhiśīla vihāra.* In this *vihāra* he serves his spiritual teacher and thereby cultivates moral practices. He gives up sins and also *srāvakayāna.* He starts practising *Mahāyāna* wholeheartedly. He then proceeds to *adhicitta vihāra.* Here he attains complete control over his mind by practising lower and higher meditations. He now develops compassion for afflicted beings. He would sacrifice anything and everything to remove the sufferings of others. So also he would be prepared to give up anything to acquire knowledge. Then the *Bodhisattva* takes up *adhiprajñā vihāra.* He becomes perfect in 37 Bodhi *pakṣīya dharmas.* He then penetrates into the four truths and the causal law. Then he realises *śūnyatā* (essencelessness), *animitta* (non-perception of characteristics of objects) and *apraṇihita* (freedom from desire for perceived objects). The notion of duality will be erased from his mind. There is no distinction for him between knower and known, cause and effect, existence and non-existence. He acquires knowledge of all types. He will give relief to the distressed. He will guide them to the right path.

After this, the *Bodhisattva* continues the practices of *brahma vihāras. Maitrī, karuṇā, mudita* and *upekṣā* are practised wholeheartedly by the *Bodhisattva.* As a result, the value of friendliness will be perceived. He will treat all beings with a friendly attitude. He has no enemies. He hates no one; he is friendly with everyone. Buddhism is noted for the value of *karuṇā* or kindness. *Bodhisattva* becomes an incarnation of compassion. Another highest value under reference is *mudita.* It is very difficult to find a man who rejoices at the success or joy of others. When others are afflicted, one feels pity. But it is very rare to find people who rejoice at the success and joy of others. *Bodhisattva* is an embodiment of this value of *mudita. Upekṣā* is equanimity of mind. His mind is not disturbed. It is quiet and maintains equanimity. He will realise substancelessness, i.e., *nairātma* and the non-dual nature of the phenomenal world. He will thus visualise the cosmic body of the Buddha. The body of the

Bodhisattva itself becomes cosmic body. It is brilliant and shines in all directions. A kind of halo is seen around him. He becomes enlightened, and the whole body and being become light and bright.

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2

Buddhism in Karnataka

In its heyday, Buddhism had spread all over Karnataka, as in the rest ot India, and wielded its influence on the life of the people. However, some think that Aśokan edicts in Karnataka do not suggest that Buddhism was powerful in Karnataka. They indicate only that the Mauryan empire extended up to this area. It is, therefore, intended to throw light on the problem and show the status of Buddhism in Karnataka.

As seen earlier, Buddhism has passed through several phases in its development through the ages. As the religion began to spread rapidly in different parts of the country, problems regarding rules of conduct, religious practices, philosophical issues may have been faced by the Buddhists. Hence Buddhistic conventions were held to sort out these problems.[1] The first convention was held at Rājagṛha immediately after the *parinirvāṇa* of Lord Buddha. The rules of conduct, 227 in number which the *Vinaya Piṭaka* contains, might have been framed during the lifetime of the Buddha. The preachings of the last days of the Buddha, which were quite fresh in the minds of his disciples, might have been discussed at the Rājagṛha convention, and included in the *Sutta Piṭaka*.[2] Yaśa about whom *Vinaya Piṭaka* gives an account of how he became Buddhist *bhikku*, organised the second Buddhistic convention at Vaiśālī a hundred years after the *Parinirvāṇa* of the Buddha.[3] After the first convention, one branch of Buddhism known as the *Mahīśāsaka* went up to Avanti and Southwards.[4] This is the first split. A hundred years after the first convention, there was a definite split in Buddhism at the second Vaiśālī convention.[5] One section known as the *Mahāsāṅghika* or *Mahāyāna* (Great Vehicle), differing from the original Buddhism, went to Dakṣiṇāpatha -- South India, to be

accurate, to the Deccan plateau. The other section was called *Sthavira* or *Hīnayāna* (Low Vehicle).[6] Thus both schools of Buddhism moved to South India. The first, in the name of *Mahīśāsaka* after the first convention, the second, called *Mahāsaṅghika*, came to the south after the Vaiśālī convention.

The third convention of the Buddhists was convened at Pāṭaliputra during the time of Aśoka (B.C. 241). This session worked for nine months. By this time, Buddhism had several branches, and it was necessary to strengthen the organisational (*sāṅghika*) form as early as possible. They entrusted the work of compiling the Pāli *Tripiṭaks* to 1000 *bhikkus*, who worked hard under the guidance of Tissa Moggaliputta, and completed the compilation of the *Tripiṭakas* in nine months. The *Tripiṭakas* -- *Vinaya Piṭaka, Sutta Piṭaka* and *Abhidhamma Piṭaka* -- were thus placed on record. At the end of the third convention (B.C. 241) at Pāṭaliputra, Tissa Moggaliputta arranged to send the Bauddha *bhikkus* to different parts of India, and outside to countries such as Sri Lanka and Gāndhāra.[7]

The next development of Buddhism was *Mantrayāna*. This was *Tāntric* Buddhism. *Vajrayāna, Sahajayāna* and *Kālacakrayāna* belonged to the *Tāntric* school of Buddhism.[8]

There were several sub-sects of Buddhism:

The *Sthaviravāda* had sections like *Mahiśāsaka, Sarvāstivāda, Dharmaguptika, Kāśyapīya, Sautrāntika, Haimavata, Uttarapathaka, Sammatīya, Dharmattariya* and *Bhadrāyāniya*.[9] *Mahāsṅghika* had branches known as *Ekavyāvahārika, Kurukula, Bahuśrutiya, Prajñāpalivādi* and *Lokottaravādi*.[10] The three main branches of Buddhism -- *Sthaviravāda* (*Hīnayāna*), Low Vehicle, *Mahāsaṅghika* (*Mahāyāna*) and *Tāntrika* together had the above-mentioned 18 branches. Though so many branches of Buddhism have been enumerated, the chief are noted below:

Hīnayāna -- *Vaibhāvaṣika* and *Sautrāntika*
Mahāyāna -- *Yogācāra* and *Mādhyamika*
Tāntrika -- Developed from *Yogācāra Vajrayāna, Sahajayāna*

Hīnayāna represents the oldest form of Buddhism.[11] Though it is mainly meant for the *bhikkus*, there was provision for another

class of people, known as *upāsakas* or devotees. What was required for a *upāsaka* is that he must have trust and faith in the Buddha. The *upāsakas* might follow their own professions. After about a century or so, the *upāsakas* were also required to submit themselves to the three jewels -- (*buddha, dhamma* and *saṅgha*) and practise the code of conduct like non-violence (*ahiṃsā*) non-stealing (*asteya*) and non-acceptance (*aparigraha*). In this early form of Buddhism, there was no reference to rituals, because the Buddha never bothered about what would happen after death. The Buddha was not then considered a God by the followers of Buddhism. He did not believe in God, and so he never desired to be deified. He was treated as the perfect man, who had attained a Buddhahood.[12] *Nirvāṇa*, according to them, meant to be free from the pangs of desire. It was *Kleśāntasthiti*. The *bhikku* belonging to the *Hīnayāna* Buddhism, would start preaching to others only after his attainment of arhathood.

The Mahāyānists,[13] on the other hand, deified the Buddha. They considered him to be all-powerful and as the one sent to remove misery from the world. They also had the conception of the *Bodhisattvas,* i.e., potential Buddhas. The Mahāyānists do not desire to attain arhathood or *kaivalya* before other *bhikkus* attain it. They help other *bhikkus* to the maximum in order to get their arhathood and only then do they go in for *kaivalya*. According to the *Mahāyāna*, the truth is always covered by ignorance (*ajñāna*) consisting of the coverage of *kleśa* and *jñeya* (cognisability). According to them, the Mahāyānists would be able to ward off both *kleśāvaraṇa* and *jñeyāvaraṇa*, whereas the Hīnayānists (according to them) would be able to remove only the *kleśāvaraṇa*. *Mahāyāna* is developed with a view to attracting the masses. *Yogācāra*, a branch of *Mahāyāna* at a later stage, laid stress on the *mantras* (*dhāriṇi*). They thought that the syllable has the hidden power and that by repetition, the hidden power of the syllable would be awake being enkindled.[14] They had also devised the methods of worshipping the Buddha and other deities. This *Mantrayāna* was developed before the second century A.D. It may be noted that most of the early works on *Hīnayāna*[15] are in Pāli, whereas those on *Mahāyāna* are in Sanskrit.[16]

It is well-known that Buddhism spread far and wide during the third century B.C., owing to the encouragement given to it

by the great Emperor Aśoka, who had embraced Buddhism after seeing the horrors of the War in Kaliṅga. During this time, the third Buddhists' convention was held at Pāṭaliputra in 241 B.C. At the end of this session, the *therās* and *bhikkus* were sent to different parts of India and neighbouring countries, like Simhala Dvipa and Gāndhāra Deśa.[17] We shall see when and how Buddhism spread in Karnataka, and to what extent it had an impact on the life and letters of the people.

One comes across the expression 'Dakṣiṇāpatha' very often in Indian political and cultural history, and notices its changing borders. At one time the region south of Ujjainī and south of the Vinḍhyas was known as Dakṣiṇāpatha.[18] Then the river Narmadā became the northern border of the Dakṣiṇāpatha.[19] Dakṣiṇāpatha is quite often identified with the Deccan. We have several references to the existence and spread of Buddhism in Dakṣiṇāpatha. The Major part of Dakṣiṇāpatha was ancient Karnataka. The following references may also be helpful indirectly in showing the existence of Buddhism in Karnataka at that time.

The home of Buddhism was evidently Northern India -- Bihar -- the area covering Rājagṛha, Vaiśālī and Pāṭaliputra. From this part of the country Buddhism spread to different parts of world.

The period between 500 B.C. and 350 B.C. may be noted as the first stage in the spread of Buddhism. This would cover the period from the enlightenment of the Buddha to about a century after his *parinirvāṇa*. During this time Buddhism had spread from Campā in the east, to Śrāvastī in the west, and from Kuru Pāñcāla in the North, to Pratisthāna in the south. Pratisthāna (Paiṭhan) is in South India. It is near the present Auraṅgābād. The Buddha had travelled in south India, and Buddhism seems to have travelled from the north to the south up to Pratisthāna during the lifetime of the Buddha.

Suttanipāta gives a graphic account of the very early stage of Buddhism, i.e., *Hīnayāna*. As regards the date, this work has been assigned to the close of the 6th century B.C. or the early part of the fifth century B.C. *Suttanipāta* refers to Dakṣiṇāpatha and vouchsafes for the existence of Buddhism on the banks of the river Godāvarī. A *Brāhmaṇa* called Bāvari from Śrāvastī in

Kośala in north India, was staying on the bank of the river Godāvarī in Dakṣiṇāpatha. Once he performed a sacrifice and exhausted all the money he had in giving alms to the *Brāhmaṇas*. Just then another *Brāhmaṇa* came and asked for 500 gold coins. Bāvari was helpless. The *Brāhmaṇa* who came for alms cursed him, that within 7 days his head would be broken into seven pieces. Disgusted at this, Bāvari went to the Buddha and accepted Buddhism.[20] Bāvari's *Aśrama* on the river Godāvarī was to the south of Pratisthāna (Paiṭhan). This can be inferred from information about the journey of Bāvari, from his *āśrama* on the banks of the river Godāvarī to Śrāvastī. From his *āśrama* he proceeded as follows:

The *āśrama* on the bank of the river Godāvarī → Pratisthāna → Māhiṣmati on the bank of the river Narmadā → Ujjainī → Vidiśā → Kauśāmbī → Sāvatti (Śrāvasti).[21]

It will be clear from the above account that Paiṭhan was to the north of the *āśrama*. Buddhism had spread then on either side of the river Godāvarī.

Mūlika and Assaka (Aśmaka) were two of the sixteen divisions (*Mahājanapadas*) of ancient India. Pratisthāna was an important place belonging to Mūlika, and Potana or Bodana, now in Karimnagar district belonged to Assaka (Aśmaka). Mūlika and Assaka divisions belonged to South India, particularly to Dakṣiṇāpatha or the Decean.[22] Buddhism had spread in the two divisions Mūlika and Assāka very intensively before Aśoka, i.e., 3rd century B.C.

Other Buddhistic works viz., *Mahā Govinda Sutta, Aṅguttaranikāya* and *Bhīmasena Jātaka* mention Potana or (modern Bodana) in Karimnagar district in Assaka Rājya. This is the same Poudanapura, which was given to Bāhubali, son of Ādi Tīrthaṅkar. In the medieval period, this was the capital of Arikesari II, the patron of the great Kannada poet, Pampa. It was also known as Potali. Huen Tsang mentions Potalaka on the mountain Potali, probably the same mountain at Bodana, which is mentioned as Vṛsabhācala, and on which the famous Jinavallabha inscription is carved.

Cullavagga of *Vinaya Piṭaka* gives an account of the second Buddhist convention held at the instance of *Therā* Yaśa in Vaiśālī

(375 B.C.). *Cullavagga* says that the *bhikkus* from Dakṣiṇāpatha attended this conference. This shows that during the 4th century B.C. Buddhism had flourished in Dakṣiṇāpatha. *Cullavagga* also makes mention of the merchants of Dakṣiṇāpatha.

After the third Buddhist convention convened by the Emperor Aśoka in 241 B.C. at Pāṭaliputra, which lasted for nine months to discuss, compile and complete the *Piṭaka* literature, Tissa Moggaliputta sent *therās* to South India to propagate Buddhism.[23] Buddhism had already existed in this part of Dakṣiṇāpatha.

Megasthenes (3rd century B.C.), who came from abroad and stayed at the court of Candragupta Maurya at Pāṭaliputra for some time, was quite aware of the state of Buddhism in India. He recorded that it was in a flourishing condition in the Deccan during the time of his visit.

Vinaya Piṭaka refers to Seta Kannikā, i.e., the Sātavāhanas, who ruled in the south from Pratisthāna (Paiṭhan in Aurangabad District) from the 3rd century B.C. to the 2nd century A.D. *Mahāvagga*, composed after Aśoka, mentions many places to the south of Pratisthāna (Paiṭhan) connected with Buddhism. This work gives an interesting account of the conduct (*ācāra*) of the *bhikkus* in the land. South of Seta Kannikā, i.e., capital of Śatakarṇis viz., Pratishāna or Paiṭhan.

1. Since the land was very hard the *bhikkus* were permitted to wear shoes.
2. People offer clothes to the *bhikkus* at the time of their departure from that place. They are permitted to accept the same.
3. *Maṇimekhlai* a Tamil work of 7th century A.D., gives an account of the Buddhism that prevailed in Tamil Nadu. Maṇimekhalai, daughter of Mādhavī, finally became a Bauddha *sannyāsinī*. The author Śāṭṭanār, was a Buddhist. He refers to a number of places with Buddhism at the time.
4. *Śilappadigāram*, another important Tamil work, says that King Śeṅguṭṭavan built a temple for Paṭṭasadevi at Vāñcī. Gajabāhu, the king of Simhala attended the inaugural function of this temple. Paṭṭasadevi was a

> Goddess of *Tantrayāna* Buddhism. Thus we see that Buddhism has spread in South India, particularly in the Dakṣiṇāpatha or the Deccan, and also in Tamil Nadu.

We have to see now the state of Buddhism in the then Karnataka, which formed a major part of the Dakṣiṇāpatha or the Deccan before, and after the Emperor Aśoka.

Mahāvaṃso informs us that immediately after the third Buddhistic convention held at Pāṭaliputra at the instance of Emperor Aśoka in 241 B.C., *Therā* Moggaliputta sent *bhikkus* to different parts of the country to preach and spread Buddhism. In the month of Kārttika, he sent Therā Vajrāntik to Kāśmīr and Gāndhāra, Mahādeva to Mahiṣamaṇḍala, Rakkhita to Vanavāsī, Dhamma Rakkhita to Aparānta, Mahā Rakkhita to Mahārāṣṭra, *Therā* Majjhima to the Himālayan regions and to Suvarṇabhūmi, *Therā* Sona and Uttara.[25]

Then, at the end of the above narration, it is said in *Mahāvaṃso* that Tissa Moggaliputta sent five of his dear disciples, under the leadership of Mahinda to Lanka to establish Buddhism.[26] With regard to Lanka only, he uses the expression 'establishing',[27] elsewhere they have been sent to propagate. This shows that Buddhism existed in those parts before the *therās* were sent there.

Of the regions mentioned above, Mahiṣamaṇḍala, Vanavāsī and Mahārāṣṭra refer to Karnataka, and the greater Karnataka. Since the *Therās* Mahādeva, Rakkhita and Mahā Rakkhita were sent immediately after the third Buddhist convention held at Pāṭaliputra in 241 B.C. in Aśoka's time, it establishes that Buddhism existed in Karnataka before Aśoka's (274 B.C. to 295 B.C.) rule.

Mahiṣamaṇḍala and Mahārāṣṭra need some explanation. In an inscription of Pulakeśin II of Western Cālukyas of Badami it is said,[28]

अनमदाधिपत्यं यो महाराष्ट्रकाणाम्
नवनवतिसहस्रग्रामभाजांत्रयाणाम्

(Pulakeśin II, thus assumed supremacy over three *Mahārāṣṭrakas*, consisting of ninety-nine thousand villages).

Here the three *Mahārāṣṭrakas* refer to:

1. Karnataka up to the river Godāvarī.[29]
2. The region beyond Godāvari up to the Vindhya mountains, which was called Mahārāṣtra,[30] and was included in Greater Karnataka. Anyway, it had no reference to the present Mahārāṣṭra concept woven around the Marāṭhī language that took shape during the 12th and 13th century along with other modern Indo-Āryan languages like Beṅgālī, Hindī, Punjābī, and Gujarāti out of the *apabhraṃśa*.[31]
3. The third one seems to be either Koṅkaṇa or Veṅgimaṇḍala which also were in Greater Karnataka and ruled by Pulakeśin II.[32] This area, covering the major part of the Deccan, was called Dakṣiṇāpatha or the Deccan. It was also called Kuntaladeśa.[33]

As regards *Mahiṣamaṇḍala*, B.L. Rice offers[34] the following explanation: *Mahiṣa > Maisa - Maisa + ur-Maisur*. This was called Mahiṣamaṇḍala. Mahiṣamaṇḍala refers to modern Mysore. Erumai-ur-found in Tamil Literature is equivalent to *Mahiṣamaṇḍala* as *Erumai = Mahisa > Maisa*.[35]

This seems to be the correct position. But Fleet holds the view[36] that Mahiṣamaṇḍala is Māndhātānagara, on the bank of the river Narmadā.

This has been refuted by many scholars, while a few have supported it. Saletore is the one historian who says, "We cannot conceive of Aśoka sending two missionaries -- *Thera* Mahādeva and *Therā* Rakkhita, the former of whom was despatched to Mahiṣamaṇḍala, and the latter to Vanavāsī as given in *Mahāvaṃso*, to one and the same country.[37]

It may be noted that Vanavāsī and Mahiṣamaṇḍala were not one and the same country. They have been different entities from the beginning each with its own independent political existence. So the emperor Aśoka did not send two *therās* to one and the same country. The two were sent to two different political entities. What is the authority for the assumption that two could not be sent to one and the same country? Aśoka sent five *bhikkus*, under the leadership of Mahindra to Laṅkā. Hence Saletore's view does not fear scrutiny.

B.C. Law in his *Geography of Early Buddhism,*[38] says that Māhiṣmati cannot be Mahiṣamaṇḍala. Māhiṣmati on the bank of the river Narmadā, was the capital of Southern Avanti, which was a part of Madhya or Majjhima deśa.

V.V. Mirashi and D.C. Sirkar interpret the word *mahiṣa* as not meaning buffalo, but a clan or community of people on the basis of the examination of the coins of the 2nd or 3rd century A.D. Further, D.C. Sirkar says that Mahiṣamaṇḍala was a part of Karnataka.[39]

However, *Aghanānnur,* a Tamil work of the 4th century A.D., says that the Tuḷu country is to the west of Erumaināḍu. Apparently this Erumaināḍu is nothing but Mysore. He equates Erumai with Mahiṣa.[40]

An inscription[41] of the Kadamba Viṣṇu Varma (5th century A.D.) is found at Hebbaṭa in Tumkur Tāluk. This is known as the Hebbaṭa inscription. It says, "An *agrahāra,* called Herbaṭa, was created in Mahiṣa Viṣaya and granted to a Brāhmin." It is evident that the region around Sāttipalli Jariwāta, i.e., near Mysore was known as Mahiṣa Viṣaya during the Kadamba period.

It is clear that Mahiṣamaṇḍala or Mahiṣa Viṣaya cannot be Māhiṣmati situated on the bank of the river Narmadā. It was a part of Karnataka, and closely associated with the present Mysore. Though the two scholars, V.V. Mirashi and D.C. Sirkar, trace a clan named *Mahiṣa*[42] from the coins of the 2nd century A.D., still the Tamil interpretation of Erumainādu cannot be ruled out. At least the people of that time had the notion that *Mahiṣa-Erumai*-buffalo.

It is clear now that the Emperor Aśoka had sent the Missionaries *Therā* Mahādeva to Mahiṣamaṇḍala (present Mysore region), *Therā* Rakkhita to Vanavāsī (the present Banavasi region), *Therā* Mahā Rakkhita to Mahārāṣṭra i.e., the Greater Karnataka.[43] Buddhism already existed in Karnataka before 241 B.C. Thus Buddhism entered Karnataka before the Emperor Aśoka's time (274 B.C. to 235 B.C.) somewhere between the first Buddhistic convention (477 B.C.) and the second one (375 B.C.). The *bhikkus* from Dakṣiṇāpatha participated in the second convention.[44]

Another important fact which *Mahāvaṃso* makes clear is that King Duttugāmaṇi Abhaya of Simhala Dvīpa built a great *vihāra* in his capital in the first century A.D. He invited guests from various Buddhistic centres to participate in the inaugural function. Buddhist *bhikkus* from Vanavāsī, 80,000 in number attended the function.[45] Likewise, the *bhikkus* from Simhala were engaged in preaching Buddhism in the Vanavāsī area.[46]

According to *Suttanipāta*, the date of which is between the 6th century B.C. and 5th century B.C., Buddhism flourished on either bank of the river Godāvarī in Karnataka. Pratisthāna in Mūlika, and Potana in Assaka that were centres of Buddhism, were in Karnataka (Greater) before the time of Aśoka.[47] Pratisthāna the modern Paiṭhan in Mahārāṣṭra and Potana, the modern Bodana in Andhra Pradesh were then in Greater Karnataka.

The *Mahīśāsana* branch of the earliest Buddhism was prevalent when the second Buddhist convention was held. People from Dakṣṇāpatha also participated in the second convention.[48] Therefore, this branch of early Buddhism may have travelled from north to south between the period of the two conventions. Buddhistic scholars on the basis of the *Mahāvagga* and *Cullavagga*, hold the view that immediately after the first convention in Rājagṛha, Buddhism (*Mahīśāsana* branch) had spread in Avanti and the region south of it, i.e., the Greater Karnataka.

Four stages are noticed in the growth and spread of Buddhism in Karnataka. The first stage is that of *Mahīśāsana* branch of the earliest Buddhism, i.e., *Hīnayāna* stepping into Karnataka between the first and second conventions of Buddhism. Also, the spreading of Buddhism on the banks of the river Godāvarī, is revealed by the story of Bāvari in *Suttanipāta*. This is almost contemporaneous with Lord Buddha, i.e., 6th century B.C.

The second stage is during the Mauryan period, because the major part of Karnataka was under the Mauryan empire. Vincent Smith says that "the southern boundary of the Mauryan empire may be described approximately as a line drawn from the mouth of river Pennar near Nellore on the eastern coast, through Cuddapāh and south of Citradurga, to the river Kalyāṇpura on the west coast."[49] During this period, Buddhism struck deep root in Karnataka.

The third stage falls during the period of the Sātavāhanas (2nd century B.C. to 2nd century A.D.).

The period of the Gaṅga, Kadama, Cālukya and Rāṣṭrakūṭa is the last stage. Afterwards Buddhism began to lose ground.

Aśoka ruled from 272 B.C. to 232 B.C. The Battle of Kaliṅga took place during the eighth year of his reign. Having seen bloodshed on the battlefield, Aśoka was disgusted and took a vow not to wage any more wars. He accepted Buddhism and, from 264 B.C. he strove hard to spread Buddhism. He desired that the message of Lord Buddha should reach the common man. It was with this object that he had a number of inscriptions carved. They are known as Edicts of Aśoka. Two of these are in Kharoṣṭhi script, two in Aramaic script, one in Greek script and the rest in Brāhmī script. The rock inscriptions may be grouped as (1) major rock edicts, (2) minor rock edicts, and (3) cave inscriptions.

Aśokan Inscriptions are found in Afaghanistan, Pakistan, Nepal and India in more than 25 places. The total number of these inscriptions exceeds 150. Apart from Karnataka in the rest of India, Aśokan inscriptions are found in the places namely Kālsi Mīrat, Allāhābad, Aharaura, (Uttar Pradesh); Girnar (Gujarat); Sopāra (Maharashtra), Dhouli, Jougada (Orissa), Erriguḍi, Rajula-mandagiri (Andhra Pradesh); Bairat (Rajasthan); Gujarra, Rūpanath (Madhya Pradesh); Sahasrām, Louriya ārāray, Louriyanandanaghar, Rāmapurva (Bihar); and Toprā (Punjab).

So far the scholars have opined that Aśokan inscriptions found in Karnataka are all minor edicts. The number of minor Aśokan edicts found in India are 19 in all out of which 12 are in south India, 10 in Karnataka and 2 in Andhra Pradesh. The ten inscriptions found in Karnataka are found in various places as noted below. This total was worked out on the presumption that Citradurga District inscriptions found at Brahmagiri, Siddapur and Jatiṅga Rāmeśvara are one each. But the fact is each of these places has two, two edicts on one slab. One part of the two inscriptions on each slab has the inscription as found in Sahasrāram, Bairat, Rūpanāth and Maski and the other part resembles Erriguḍi (A.P.) version. So the two inscriptions are to be taken as separate inscriptions inscribed on one slab. Hence

the number of Aśokan edicts comes to 13 and if we add 4 inscriptions of Aśoka found at Sannati, the total number of inscriptions of Aśoka found in Karnataka comes to 17:

Sl. No.	*District*	*Place*	*No. of Inscription*	*Total*
1.	Raicur	Maski	1	
		Koppala Gavimaṭh	1	3
		Koppala Palkiguṇḍa	1	
2.	Citradurga	Brahmagiri	2	
		Siddhāpur	2	6
		Jaṭiṅga Rāmeśvara	2	
3.	Bellary	Nittur	2	4
		Udagol	2	
4.	Gulberga	Sannati	4	4
				17

The message of Aśokan inscriptions is the same in all these inscriptions, but there are a number of linguistic variations though written at the same time. This needs to be studied in detail which may throw new light on the regional languages.

For instance, the Maski inscription contains both Devānām Piya and Aśoka whereas the rest of the inscriptions contain only Devānām Piya. Until the Maski inscription was traced, it was by inference that these edicts were identified as those of Aśoka. Maski inscription confirmed this inference. This way Maski inscription has great importance in the cultural history of India. The four inscriptions found at Nittur and Udagol in Bellary District use Rājā Aśoka. Thus so far five inscriptions in Karnataka confirm that Devānām Piya is Aśoka emperor. Out of these 17 inscriptions 13 are minor rock edicts and the four found at Sannati are major rock edicts. These seventeen Aśokan edicts proclaim that Buddhism had taken firm root in Karnataka. T.W. Rhys Davids, Professor of Pāli in England, said that "the Aśokan inscriptions in Karnataka are clear records that Buddhism has had deep roots in Karnataka and crossed its boundary".[50] They may indicate the southern limit of the Aśokan empire. It is true that Buddhism had crossed the limits of Karnataka because

Buddhist *therās* were sent to neighbouring countries. Aśokan inscriptions indicate that there were independent countries on the border of his empire.[51] Chief among them were Cola, Pāṇḍya, Satiyaputta and Kelala. Aśoka sent *bhikkus* to these countries,[52] in addition to sending *therās* to all the parts of his empire. They included Yavanas, Kāmbojas, Gāndhāras, Piṭiṇikas and Rāṣṭṛkas. The Piṭiṇkas were the Paiṭhan *bhikkus* who were sent to Pratisthāna in Mūlika *Mahājanapada*. The Raṣṭṛkas might have been the Assaka or Asmakas, the chief town of which was either Potana or Bodana, in Andhra Pradesh. Aśoka himself said that he had sent the *Dharma Mahāmātras* to Pratyanta or neighbouring independent countries named above. Girnār and Kālsī inscriptions bear ample testimony to this.[53] Huen Tsang says that the emperor Aśoka had built *stūpas* wherever the Buddha preached.[54] He had sent five *therās* under the leadership of Milinda to establish Buddhism in Ceylon or Sri Laṅkā.[55] The scholars T.N. Vasudev Rao in his work *Buddhism in Tamil Country* and P.C. Alexander in his work *Buddhism in Kerala* have shown that Buddhism had come to Tamil Nadu and Kerala during Aśoka's time.[56] We have seen some references to Buddhism in south India, Deccan or Dakṣiṇāpatha.

Mahīśāsana, a branch of Buddhism which later took the shape and name of *Hīnayāna* or *Sthaviravāda*, was prevalent during the second Buddhistic convention within 100 years of the Buddha's *Parinirvāṇa*. The *bhikkus* from south India participated in this convention.[57] Since it was before Aśoka, Tamil Nadu and Kerala will have to be excluded. The south refers here only to Karnataka and Andhra Pradesh. Buddhistic scholars opine that, as stated in *Mahāvagga* and *Cullavagga* compiled after Aśoka, i.e., 232 B.C. after the first Buddhist convention in 477 B.C., the *Mahiśāsana* branch of Buddhism might have spread to Avanti and to the south of India.[58] Here, also, it would mean Karnataka and Andhra.

During the Vaiśālī convention convened within a century of the Buddha's *Parinirvāṇa, Mahāsaṅghikas* (*Mahāyāna*) got separated from *Sthaviravāda*, and came to Dakṣiṇāpatha.[59] Here, Dakṣiṇāpatha means greater Karnataka, including Karnataka, Koṅkana, Mahārāṣṭra and Veṅgimaṇḍala. The Vaiśālī convention was held a century after the Buddha's *Parinirvāṇa* (487 B.C.). So

the *Mahāsaṅghikas* seem to have come to Karnataka around 387 B.C., a century before Aśoka.

If Buddhism were in Tamil Nadu and Kerala before Aśoka, it would naturally have spread to the neighbouring country, Ceylon. In that case, there would not have been any need to send Milinda and five *therās* to Śrī Laṅkā to establish Buddhism there.[60]

This would prove the conclusion of the two scholars mentioned above, that Buddhism came to Tamil Nadu and Kerala only during Aśoka's time and not before.

But to Karnataka and Andhra Pradesh, Buddhism had come long before Aśoka. We have just seen that the *Mahīśāsana* and *Mahāsaṅghika* branches of Buddhism had come to Karnataka before Aśoka.

At the time of the first Buddhist convention, there was the *Mahīśāsana* branch. It had spread up to Avanti and the region south of it.[61]

Scholars state that Megasthenese in the 3rd century B.C., was at the court of Candragupta Maurya. When he came to the country, Buddhism existed. He said about south India that "between Taproban (Tāmraparni-Simhala) and India there is a river. The residents of this region were called *Peliyogani* i.e., *Palijana*, meaning Buddhists speaking the Pāli language."[62]

We may sum up as follows the above arguments to show that Buddhism existed in Karnataka before the Aśkoka's time.

Mahīśāsana, a form of *Hīnayāna* Buddhism, spread after the first convention of Buddhists at Rājagṛha in 477 B.C. to Avanti and the countries south of it.[63] Since Buddhism had come to Tamil Nadu and Kerala during Aśoka's time,[64] we have to take it that Karnataka and Andhra are meant wherever references to Buddhism in South India before Aśoka's time are made. The country south of Avanti would be south India. The first Buddhist convention was held at Rājagṛha in 477 B.C. This is about two centuries prior to Aśoka's accepting Buddhism in 268 B.C. So *Mahīśāsana* Buddhism was prevalent in Karnataka at that time. It was the *Mahīśāsana* Buddhism prevalent when the second Buddhist convention was held at Vaisālī within a century after the Buddha's *parinirvāṇa* (487 B.C.).[65] The *bhikkus* from south India

participated in the second convention.[66] These *bhikkus* were apparently from Karnataka, and they were *Mahīśāsanas* before Aśoka's time.

The question arises, if Buddhism flourished before Aśoka's time, where are its remnants in Karnataka? Before the time of Aśoka, there was no idol worship in Buddhism. There was no sculpture carving, no erections of *stūpas* and inscriptions.[67] The construction of the *stūpas* at Sāñcī and Sāranāth, started from Aśoka's time. Before that, only rough earthen *stūpas* might have been constructed. At best Buddhists might have worshipped the *Bodhi* tree. In Karnataka, it was *Hīnayāna* Buddhism that then prevailed. They looked upon the Buddha at the human level, and as a perfect man. They did not deify him.[68] Buddha did not preach his divinity and did not desire his disciples to deify and worship him. In these circumstances, it has not been possible to have any remnants of Buddhism prior to Aśoka's time.

The Emperor Aśoka ruled from 272 B.C. to 232 B.C. He accepted Buddhism in 264 B.C. The major part of Karnataka was under the Mauryan empire. Aśokan inscriptions do not merely indicate the boundary of the Aśokan empire. They also assert that Buddhism had flourished there, then. The purpose of Aśoka's edicts was to spread the universal message to the masses, but not to the convention. In fact, these edicts do not contain anything that specifically pertains to Buddhism. The name of Buddhism is not mentioned there at all.

The Emperor Aśoka gave great support to Buddhism. After the third convention, the *Tripiṭaka* literature was brought up-to-date; the controversies were discussed and solved. After this convention (242 B.C.), the *therās* were sent to various parts of India and outside. Thus Buddhism spread in no time. It was in a flourishing condition when in Karnataka.

The Mauryan period was the golden age of Buddhism. The next important period in the history of Buddhism in Karnataka was the Sātavāhana period, 2nd century B.C. to 2nd century A.D. We are not in a position to say categorically that Sātavāhana rulers had accepted Buddhism, but they did support Buddhism to a great extent. The Sātavāhanas of Paiṭhan (Pratisthāna) on

the bank of the river Godāvarī in Aurangabad district supported Buddhism.

Pliny's account, (Ist century A.D.) the Prākṛt inscriptions of the period, the *Vinaya Piṭaka* references to Setakannikā show that Buddhism was in a flourishing condition in Karnataka. *Mahāvagga*, composed after Aśoka's time, gives some details of south India and how Buddhism spread there.

Setakannikā has been described as the southern border of Madhya Deśa.[69] In the border region, i.e., the regions south of Setakannikā, *upasampādā* could be carried out under the leadership of Vinayadhara and in the presence of only four *bhikkus*. Elsewhere, this was not permitted.

Avanti and the southern regions had a very hard, black soil. Here the *bhikkus* were permitted to wear shoes, which was not allowed in other regions.

The people of the south are particular about baths. So the *bhikkus* had to bathe everyday.

They were also permitted to wear animal skins and receive gifts of cloth, while parting, as this was a custom prevalent in the south.[70]

Likewise, the Sātavāhana family of Vanavāsī encouraged the *Mahīśāsana* branch of Buddhism. Mahādevi Sirijāntamūla, wife of the King of Vanavāsī and sister of King Vāsetti Putta Ehuvalajāntamūla of Ikṣvāku, constructed a *stambha* and *vihāra* for the *Mahīśāsaka ācāryas* at Nāgārjunakoṇḍa.[71]

Mahāvaṃso cites another important event. In the first century A.D., Duttagāmaṇi, King of Ceylon, built a great *vihāra* and invited Buddhist guests to the inaugural function. Eighty thousand Buddhist *bhikkus* from *Vanavāsī Prānta* attended the function.[72]

Merchants have also played a vital role in the development of Buddhism in Karnataka.[73]

Bhūtapāla, a merchant from Vanavāsī, had the Karle cave carved. The inscription there says that it was the best in the whole country.[74] The huge *stūpas* in Amarāvatī, Nāgārjunakoṇḍa

could be built only because of the munificent donations for them. They were the *upāsakas* or followers of Buddhism.

Fahyian travelled in India from 399 A.D. to 410 A.D. Though he did not come to south India, he collected information and recorded that the Deccan was 200 *yojanas* from Kauśāmbī, there is a *saṅghārāma* carved in a big rock, with five floors, the first floor in the shape of an elephant and 500 rooms and the second lion-shaped with 400 rooms.[75] Though there may be an exaggeration, it must have been true that an extraordinary *saṅghārāma* existed.

After the Sātavāhanas, the Gaṅgas and Kadambas ruled Karnataka. The Gaṅgas ruled from Talakāḍu. A Sanskrit copper-plate of 400 A.D., issued by Mahādeva II of Gaṅga dynasty, registered a grant to a *Bodhisattva*.[76] Buddhism was still powerful in the Gaṅga territory. There were Buddhistic vihāras alive and active.[77] Though the Gaṅgas of Talakāḍu followed the *Vedic* religion, they were tolerant towards Buddhism and Jainism. They encouraged other religions too.

Likewise, the Kadambas, though they followed the *Vedic* religion, were tolerant of Buddhism, and supported it. There is epigraphical evidence to show that Buddhism received support from the Kadambas. The copper-plate of Kekaya Citrasena Mahākāla is a Buddhist inscription. It begins with praise of the Buddha.[78] So also Kadamba Ravivarmā's Dāvaṇagere copper-plate begins with the Buddha's epithets, viz., *sarvajña* and *sarvalokanāth*. It registers a grant of land for the worship (*pūjā*) of Siddhāyatana, and for the development of *saṅghas*.[79] There is another copper-plate of the same period which states that a village called Sundarika, near Karwar, was given as a grant for a *vihāra* and a *saṅgha*.[80] Around the 4th century A.D., the concept of *Bodhisattva* had developed in Karnataka. In many inscriptions the Buddha is described as a symbol of kindness.

Huen Tsang, who visited south India in the time of Pulakeśin II (640 A.D.), gives an account of Buddhism in Vanavāsī, Bādāmi and Mahārāṣṭra.

Vanavāsī was one of the oldest Buddhist centres of India. Its Buddhistic history may even go back to the period of the Buddha. Vanavāsī and Mahiṣamaṇḍala were the places of

Buddhism prior to Aśoka's (3rd century B.C.) time. Hence scholars hold the view that Buddhism had established itself well in Karnataka before the 3rd century B.C. Buddhism, in the earliest period of its history, separated into two divisions known as *Sthaviravāda* (*Hīnayāna*) and *Mahāsaṅghikavāda* (*Mahāyāna*). *Sthaviravāda* developed into *Mahiśāsaka* and other branches. The *Mahīśāsana* branch stretched up to Vanavāsī from the 5th century B.C. to the 3rd century B.C. i.e., after the first Buddhist convention (477 B.C.). About 80,000 Buddhist *bhikkus*, under the leadership of Candragupta from Vanavāsī, attended the Buddhist function at Śrī Laṅkā at the beginning of the Christian era.[81] Buddhist *bhikkus* sent by Gajabāhu participated in preaching Buddhism in Vanavāsī *Prānta*.[82]

Now let us see what was the state of Buddhism in Vanavāsī and Bādāmi during the time of Pulakeśin II (642 A.D.) from the travel records of Huen Tsang[83] who was in Karnataka at the time. He calls Vanavāsī as Koṅkaṇapura and Mahārāṣṭra as Mohalica. He said there were 400 Bauddha *saṅghārāmas* and more than ten thousand followers of Buddhism. Near the place itself, there was a big *saṅghārāma* to accommodate about 300 *bhikkus*. There was Siddhārtha's skull, 2 feet high, which was placed in a beautifully decorated pot. They worshipped this everyday. In another *vihāra* near the city, there was an idol of Maitreya Buddha made of sandalwood. This *vihāra* was carved by about 20,000,00 *arahats*. Proceeding further, he came to Mahārāṣṭra (Mohalica), i.e., the northern part of Karnataka. Its capital was to the east of the river. There was a huge mountain, and a *saṅghārāma*. He gives a detailed account of the Ajantā caves. He saw a *caityarāma*, which was 100 feet high, a Buddha idol 70 feet high. The walls of the *caitya* had paintings on the life of the Buddha. At the main gate, there were two big elephants. Diṅnāga, a Buddhist philosopher, lived in these caves long ago.

Likewise, in the accounts of Huen Tsang,[84] Bādāmi was also a Buddhistic centre where *saṅghārāmas*, *vihāras*, and *chaityas* were found. Itsing says Pulakeśin II built a Buddha *vihāra* across the border of his empire in northern India. The picture of Pulakeśin II is supposed to be on the wall paintings of the *caitya* in Ajantā. Pulakeśin was tolerant of Buddhism. The caves of Bādāmi might originally have been Buddhist caves -- they were

mayaṇa basti, now called *meṇa basadi. Mayaṇa* is a Buddhist expression derived from *Mahāyāna* Buddhism.

The Buddha *caitya* of Aihole is prior to the western Cālukya period. This has influences of *Mahāyāna.* It was built around the 5th century A.D. It is 25 feet high. On the first floor is a carved idol of Buddha. The Durgā temple has the shape of *Gajapṛṣṭha* or elephant's hip. This is a Buddhistic influence. Thus during the western Cālukya period, Buddhism was still flourishing in Karnataka.

There is some epigraphical evidence of the Sātavāhana period. The earliest inscription Vāsiṣṭhīputra Śivaśirī Pulumavi[85] Rājana Mahādevī memorial stone inscription is of about 2nd century A.D. (latter half). This is a Prākṛt inscription. Vanavāsī was one of the important cities in the Sātavāhana kingdom. The Sāmantas (feudatories) of the Sātavāhanas, known as Mahābhojas, ruled Vanavāsī *prānta,* with Vanavāsī as its capital. An inscription of the period[86] says: "Nāgamūlika, wife of Mahārathī, daughter of the Mahābhoja king of Vanavāsī, mother of Khaṇḍa Nāgaśataka, sister of Mahābhoja, Ahijasena, constructed a cave residence at Kanheri for Buddhist *bhikkus.*

Another Prākṛt inscription of Vanavāsī of the 3rd century A.D. is a Buddhist inscription. It informs us that Śivaskanda Nāgaśrī, wife of Mahābhoja, daughter of the king, on an auspicious day of the 12th year of the reign of Hārītaputra, Vinhukada Chutukulānanda, donated along with the prince, the serpent idol (*Nāgapratimā*), tank and *Vihāra.*[87] This *Nāgapratimā* is now in the premises of the Madhukeśavara temple at Vanavāsī.

The excavations near Vanavāsī in 1971 have revealed some remnants of *stūpas.* The bricks of the *stūpa* indicate the period of the *stūpa,* as 2nd to 3rd century A.D. An idol of Maitreya Buddha has been discovered near the Madhukeśavara temple which has the Amarāvatī style of sculpture -- simple, direct, vivid and beautiful. There is evidence to show the flourishing condition of Buddhism in and around Vanavāsī at the beginning of the Christian era. A Buddhistic lamp-post (*dīpastambha*) has been found at Togarsi near Vanavāsī.[88]

Vanavāsī had a large population of Buddhist followers. A merchant from Vanavāsī named Bhūtapāla had a *caitya* carved

at Karla. An appreciation of this cave as the best in India is recorded there.[89]

Buddhistic centres of Sātavāhana and later periods in Karnataka were Paiṭhan, Candrāvalli, Sannati and Vanavāsī. Brahmagiri which belongs to the Aśoka period may be noted here, as one of the earliest centres of Buddhism along with Vanavāsī and Mahiṣamaṇḍala. A Brahmagiri Aśokan inscription has the northern text. It refers to two places in the north viz., Isila paṭṭaṇa -- Isitapaṭṭaṇa. Both refer to one and the same place. Hence the place referred to belongs to north India. Dr. M.H. Krishna, therefore, holds the view that it is not correct to consider *isila* a Kannada word. It may refer to Sāranātha. At the excavations of Brahmagiri in 1939-40, M.H. Krishna has noticed a brick building. He suggests that it may have been a *caitya*. At the upper level of the excavations, he has found some remnants of a city of the Mauryan period.[90] Dr. Krishna identified Suvarṇagiri as Kanakagiri near Maski.

In the Candravalli excavations, M.H. Krishna has found evidence to show that the worship of Buddha and other deities was practised at Candravalli. Coins with the engraving of a *caitya* and *Bodhi*-tree are traced. Small sculptures of the Buddha *yakṣa*, Gandharva are found there. The style resembles that of Amarāvatī, known for its beauty. This will indicate the strong impact of Buddhism on the minds of the people.[91]

Sannati was the Buddhistic centre of the Sātavāhana period of the pre-Christian era. This may have been a centre of *Mahāyāna* Buddhism. Sannati is on the bank of the river Bhīmā in Citapur *Tāluka*, Gulburga District. We find traces of Buddhist culture on either side of the river for over two miles. The finds contain remnants of a *stūpa*, a stone pot for holy bones and *āyaka stambha*. These *āyaka stambhas* contain the symbolic representations of the birth, *pariniṣkramaṇa*, enlightenment, preaching and *Nirvāṇa* of the Buddha. There are five *āyakas* contained in an *āyaka stambha*. Such *āyakas* are found in Nāgārjunakoṇḍa. About 40 small inscriptions with one or two lines in Brāḥmī script have been found. They contain the names of those who had given grants to *saṅghārāmas, stūpas* and *vihāras*. The donors were Buddhist *upāsakas* or followers of Buddhism. The words --*Vāsiriputa, Sirisāta, Mahāsātavāha*, are

found in the text of the inscriptions. Since the words *sāta, sātavāha* are found, the site belongs to the beginning of the Christian era. A reference to Vanavāsī is also found there.

Buddhist *stūpas* have been carved on the stones. On another stone *stūpa,* the feet of the Buddha are carved. This belongs to the period 1st to 3rd century A.D. The branch of Buddhism represented there was *Mahāyāna.*[92]

Koppala was one of the Buddhistic centres in Karnataka. The two edicts, one on Gavimaṭha, the other at Palki guṇḍu, bear testimony to the fact that it was a Buddhist centre. Inside the Gavimaṭha there is a line sketch of the Buddha, cut into the rock. People worship this figure as a female goddess by offering bangles. Originally, there must have been a Tārā Bhagavatī idol worshipped there. When the idol disappeared, people appear to have started worshipping the sketch of the Buddha as a female deity, i.e., Tārā. This is about 7 feet long.

Buddhism appears to have been losing ground in the 7th century A.D. Huen Tsang saw some remnants of a *saṅghārāma* in Malayakot. Buddhism was declining as Śaivism and Jainism started flourishing. Avalokiteśvara of *Tāntric* Buddhism was worshipped in the guise of Maheśvara. Avalokiteśvara is giving his disciples *pāśupata* which is associated with Lord Śiva. This was a clear indication of the decline of Buddhism. Buddhistic centres were gradually being converted into *Śaiva* and Jaina centres, between the 7th century and the 10th century A.D.

During the reign of the Kalyāṇa Cālukyas, i.e., from the 10th century onwards, in inscriptions as well as literary works, we find opponents reproaching or abusing Buddhism. The religion and its saints are being looked down upon. This is for both external and internal reasons. Internally, the Buddhist *bhikkus* were losing their moral stature and ethical values. They were obsessed with the luxuries of life. The *vihāras* became places of enjoyment for male and female *bhikkus.* Hence people began to lose faith in them. Externally, Jainism and Śaivisṃ began to flourish rapidly. The abuses reflect this state of affairs.

Akalaṅka defeated Buddhists in discussion.[93] An inscription of 1104 A.D.[94] describes a *sannyāsī* of the Vīranārāyaṇa temple as a lion to the Buddha elephant of rut (*Bauddha madebha*

pañcānana). A Śravaṇa Belgola inscription (1129 A.D.) condemns the buddhists extensively.[95] In an 1163 inscription, a Jaina *guru* is called *Bauddha mada vedaṇḍa kuliśa* (a diamond weapon of Indra to ward off the Bauddha elephant of rut).[96] An inscription of 1398 A.D., uses the expression '*Buddha durvākya nivāraṇa* -- a remover of the bad statements of the Buddha.[97] Śṛṅgerīmaṭha Vidyā Tīrth Yatīndra has been described in a record of a 1380 A.D. inscription as *Bauddhānuddhārayantam* -- a deliverer of the Bauddhas.[98] In some temples, we find half-naked sculptures of the Buddha. Though the last reference to Buddhism belongs to the 16th century,[99] Buddhism had met with its end by the 12th century A.D.

Yaśastilaka Campu of Somadeva Sūrī puts the Buddhists at the top of the flesh-eaters.[100] This refers to *Tāntric*, Buddhists of the 10th century A.D.

There is a reference in *Sukumāra Carite*[101] of Śāntinātha 1060 A.D., a Kannada work, which runs as *Tathāgata matopāsakānante tārāpathakkeragi* (jumping to the sky like the follower of Buddhism). Śāntinātha came from Balligave.

Samaya Parikṣe of Brahma Śiva criticises the Buddhists. He calls them stale-food-eaters.[102] On another occasion, he says: "The Buddha has come out breaking open the stomach of his mother like the scorpion.[103] He gave up everything but his passion for saffron dress." Prabhudeva refers to Vajra Amari's eating stale-food. Vajra Prayoga refers the conduct of *Tāntric* Buddhists.[105]

In the Balligave inscription, we find references not only to the Buddha, but also to Tārādevī, Keśavadeva and Lokeśvaradeva.[106]

What happened to the Buddhists then? Buddhism came very much under the influence of Hinduism. The Buddha was considered by the Hindus as an *avatāra* (descendant) of Viṣṇu. Śaṅkarācārya incorporated all the valuable points of Buddhism in his philosophy, and he himself became *Pracchanna* Buddha (in the guise of Buddha). There were several forms of *Śaiva* and *Śākta* religions, which were struggling to rise. Having lost its original moral strength, and purity, Buddhism came under the impact of *Śākta* and the *Śaiva* sects and took the new shape of *Tāntric* Buddhism and *Vajrayāna*.

This *Tāntric* Buddhism has taken shape more or less only in south India. Dhānya Kaṭaka and Śrī Parvata were the centres of *Mantrayāna* and *Vajrayāna*. It appears that *Tāntric* Buddhism spread in Karnataka as early as 600 A.D. Huen Tsang says[107] that there were "*Dhāriṇi Piṭakas* among the *Mahāsaṅghikas*. *Dhāriṇī* belongs to *Mantrayāna*".

The development of gods and goddesses in Buddhism was due to the influence of *Tāntric* Buddhism. In the Dambal inscription,[108] the praise of Tārādevī is striking. It is said in that inscription that Tārādevī would remove fear from the lion, elephant, fire, serpent, thieves, water, sea and spirit. The *vihāra* is described in that inscription as Śrī Bhagavatī Ārya Tārādevī Vihāra. The same inscription refers to *prajñā*, which is a technical term in *tāntric* Buddhism. There is a work called *Prajñā Pāramitā*. *Prajñā* and *upāya* are said to be female and male respectively, and their union will bring the greatest happiness. In this inscription Tārā is said to be *prajñā*. The nearby idol of Amitābha may also have been there. It must have been destroyed. Again, in Koliwāḍa, there is the idol of Tārā which is broken. Two more inscriptions of Dambal of 1098 A.D. and 1283 A.D. speak of gifts made to the *Buddha vihāras*.[109] So also Cikkindi (Indi *tāluka*, Bijāpur district) is described as having a *Bauddhālaya* in an inscription of 1196 A.D.

The Balligāve inscriptions of 1064 A.D. and 1067 A.D. are clear *Tāntric* Buddhist records.[110] They register a grant of land for the worship of Tārā Bhagavaṭī, Lokeśa Devatā and Buddhadeva for the foodgrains of *yogins* and *kusulis*. The grants were made with the approval of the Cālukya Emperor, who was tolerant towards Buddhism. There was a Tārā Bhagavatī temple in Balligāve. Another inscription of Balligāve states that Nāgiyakka, wife of Hampa Bhaṭṭa, a close associate of Cālukya Emperor Trailokyamalla, built a temple of Tārā Bhagavatī and, having washed the feet of Buddhabaḷārs, she made a land gift. The Tārā Bhagavatī temple in Balligāve has now been traced. There is reference to the Pulleya Bayal of Balligāve in some works. It may have been a *Mṛgadāva*.

Though *Tāntric* Buddhism flourished for some time till the 12th century A.D., Buddhism, as a whole, disappeared from the

country of its origin. However, it was absorbed into other sects of Hinduism.

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Buddhism in Ancient Kannada Literature

We have seen that Buddhism, one of the great religions of the world, though Indian in origin, has disappeared from the land of its birth. It is, however, a living religion today outside India in such countries as China, Japan, Tibet, Burma (now Myanmar) Thailand, Sri Lanka, Malayasia, Sumatra and Java, constituting a population of more than 60 crores. The Lord Buddha, who lived from 567 B.C. to 487 B.C., did not believe in *ātman*, *paramātman*, and heaven. His concern was with the present life and this world. He condemned sacrifices and offerings of animals. The downtrodden masses were deeply attracted by his preaching. Buddha made it a point to preach in the common man's language and ordered his disciples to use the language of the area, and of the people, to preach his teachings. As Buddhism marched to different parts of India, the *bhikkus* adopted the languages of the masses for preaching. As such, we find Buddhistic thought in several ancient literatures. Early Tamil contains Buddhistic literature.

We have also seen in the previous chapter that Buddhism had spread to Karnataka before the Emperor Aśoka embraced Buddhism (3rd century B.C. i.e., 262 B.C.). It was an active religion till the 12th century A.D. In between, it had its heyday and contributed much to the cultural life of the people.

Kannada language and literature seem to be almost contemporaneous with Tamil. Though the Tamilians claim a very high antiquity which appears to be most fantastic. The following dates may be assigned to existing earliest Tamil literature:

1. The end of Tamil-Kannada linguistic unity	:	500 B.C.
2. The earliest Brāhmī-Tamil inscriptions	:	250 B.C. - 150 B.C.
3. Pre-Tolhappiam Tamil literature (Now lost)	:	200 B.C. - 100 B.C.
4. Tolkappiam ur text	:	100 B.C.
5. Early poems of *Saṅgam* literature	:	50 B.C.
6. Other *Saṅgam* works	:	50 B.C. - 250 A.D.

As regards Kannada, the earliest epigraphy and literary work so far traced are:

1. Halmidi stone inscription (450 A.D.)
2. *Kavirājamārga*, a work on rhetoric (814 A.D. to 872 A.D.)

After the *Kavirājamārga*, Kannada literature is dominated, first, by Jaina writers, then by *Vīraśaiva* writers from the 11th century onwards and then comes *Vaiṣṇava* literature of the 16th and 17th centuries. This is the broad outline of Kannada literature so far traced. The major part of the literature of this period has not yet seen the light of the day. There are references to a number of works and writers, but they appear to have been lost in the passage of time owing to religious struggle in Karnataka. The literature in Kannada that is available now does not contain any direct reference to Buddhism. We find some references to Buddhism in *Vacana* literature.[1] In *Vacana* literature the term *savaṇa* or *śravaṇa* is used to connote both Jaina and Bauddha *yatis*. In those days, it appears that people in general in some areas did not make any distinction between Jainism and Buddhism. Theistic people considered the non-theistic religions similar. Hence, without particularly referring to the Buddhists they used a common term to refer to Jainism and Buddhism.

Though the Halmidi inscription belongs to 450 A.D. and *Kavirājamārga* to 814-872 A.D., still the beginnings of Kannada literature may go back a few more centuries earlier than these

records. The style and language of the Halmidi inscription are worth investigating in this respect. The inscription is well set up in standard prose using a standard language. Compare the prose portions of the later inscriptions with this language, and note that the prose of later inscriptions is more colloquial than standard or formal. It is out of such colloquial prose styles that a standard prose in a standard language is developed. It may have taken about two or three centuries to develop the prose style of the Halmidi inscription. Fully cultivated and finely finished nominal and verbal forms and other grammatical categories are used: "*Śrīmat Kadambapan Tyāgasampannan Kalabhoranā ari Kakustha bhaṭoranāḷe naridāvile naḍuḷ Mrigeśa Nāgendrābhīḷar baṭaharappor*". This is the first sentence of the inscription. It has all the characteristics of a Kannada sentence. This sentence has a subordinate clause, ending in a verbal participle of the root *āḷ*, meaning *āḷuttiralu* in modern Kannada and *Kakustha Bhatōran* as its subject. The adjectives *Śrīmat Kadambapan, Tyāga sampannan* and *Kalabhoranā ari* all precede the noun, *Kakustha bhaṭoran*, which they qualify. This is comparable to any well ordered sentence in modern standard Kannada. The verb comes at the end, and the subject at the beginning with the adjectives preceding the nouns.

The second sentence is rather involved. *Mṛgeśanāgāhvayarirvar* is the subject, and *Koṭṭār* is a predicate. The objects governed by the predicate are *palmidium Mūḷevaḷḷi* (*um*). The expression in *samprādāna* viz., *Vija Arasange*, in turn precedes the object words. Mṛgeśa Nāgeśāhvayar who executed the order of the King Paśupati in giving *bāḷgaḷcu, palmidi* and *Mūḷevaḷḷi*, the subject performing the action is mentioned first. Then Paśupati's descriptions follow in the nominative . . . *Tārādhināthan . . . aḷapa gaṇa Paśupati . . . Bahuśatahavan, āhavaduḷ Paśupradāna śauryodyama bhariṭon* -- these are the epithets of Paśupati, described as *dānapaśupati*. Then, the relation (*sambandha*) between Vija Arasa who had obtained victory (*pettajayan*) by fighting the Kekaya Pallavas in the presence of the warriors of both countries, Sēndraka groups and the King Paśupati, is expressed by terms in genitive forms -- *Pogaleppoṭṭana, Paśupati nāmadheyanā, sarakkella Bhāṭāriyā. Bāḷgaḷcu Palmiḍium Mūḷevaḷḷium* were given to Vija Arasa, who was Premālaysuta.

A sentence of this type would require much linguistic ability to grasp. The syntactic rules described by Keśirāja are followed strictly. A language expressed in conformity with the spoken tongue, will follow all the grammatical and syntactical rules strictly. This inscription is in prose. The purpose of such inscriptions is to communicate the contents to the public. In particular, the prose is meant for the common man. This indicates that the Kannada Language must have come a long way in the process of cultivating a standard literary language. It has been observed in Indian languages in general and southern or Dravidian languages in particular, that for standard languages current forms are generally discarded, and older forms and expressions preferred. Hence, there is always a gap between the standard language and the spoken tongue. The standard language usually represents forms of a stage of one or two centuries earlier. The language of the Halmidi inscription (450 A.D.) would suggest a stage around the 1st or 2nd century A.D. It has high flown poetic expressions like *Bhaṭārikulāmalavyomatārādhināthan* (the moon -- Lord of the stars -- in the clear sky of Bhaṭāri family) and *Paśupradāna Sauryodyabhariton.* Balanced and rhythmic expressions like *śrīmat Kadambapan, tyāgasampannan, Kalabhoranā ari Kakustha bhaṭoran* have added poetic beauty to the prose. To attain this degree of cultivation, Kannada literature must have passed through at least two or three centuries.

The Tamaṭakal inscription has been assigned to the 5th century A.D. by Rice. Palaeographers have dated this inscription at 500 A.D. If the Halmidi inscription is in prose, the Tamaṭakal inscription is in verse. The most rare *vratta* even in Sanskrit -- *Kanakābjini* is used here. The verse *Biṇamaṇi antubhogi biḷaduḷmaṇivilmanadon* has beautiful imagery and a lucid style. The poetic imagination, the lirguistic style are well chiselled. This also supports the conclusion arrived at while dealing with the Halmidi inscription.

The development of early Kannada literature appears to have had three stages. The first stage may have been folk literature. The transmission of oral folk literature to written form may have been the first stage. This was the pure *deśī* literature, romantic in spirit and rustic in style. As folk literature, it must

have been full of pure Dravidian element, including pre-Kannada forms. This may have shown diverse styles in different regions in the vast Kannada area with innumerable[2] dialects. The standard Kannada used by great poets was based more on these diverse folk literary styles than on rhetoric. *Kavirājamārga,* therefore, states that Kannada is to be guided by *nādavar*[3] (native people) who have set different styles in writing *deśī* forms.

The need for a standard language is felt either for administrative purposes or for the works of great poets who write for everyone and at all times.

Kannada and Tamil appear to have moved hand-in-hand in literary and cultural activities. The *Saṅgam* literature is really folk in form and spirit. It is vigorous in poetry, racy in style and rustic in content. It is just the transmission of oral folk literature into written literary form. Afterwards Buddhists and Jains in Tamil Nadu produced Tamil literature, developing the folk style. Likewise, Kannada also may have had folk form of literature produced by Buddhist writers. The *bhikkus,* the *therās* who were in Karnataka must have used the language of the common people for preaching. There was a struggle between Buddhists, Śaivites and Jains. At first the Buddhists had an upper hand. Then Jainism took permanent root. In the great struggle the Buddhistic records and literature may have disappeared. Perhaps the fanatics burnt them to cinders. This may have been the fate of Kannada literature of the early phase contemporaneous with *Saṅgam* literature in Tamil.

The Buddhists and Jains who adopted the local language to propagate their religion had brought with them Prākṛt like Pāli and Ardhamāgadhī respectively. In the earliest stage, i.e., during the early centuries of the Christian era Buddhism seems to have been dominant in Karnataka, when folk literature was being transmitted to the written form. Naturally this has the impact of Prākṛt, i.e. Pāli and Buddhism. In the great struggles for existence, this very literature may have disappeared. During the time of the Gaṅgas, Jainism began to strike deep root in Karnataka. Dynasties like the Rāṣṭrakuṭas and Cālukyas, that ruled over Karnataka, encouraged Jainism along with other religions. Thus, their literature could survive. In the literature of the third

stage, which bore the influence of Sanskrit and Prākṛt languages, Jaina, Vīraśaiva and Vaiṣṇava thought have survived. It is clear from the above inferences, that Buddhistic literature in Kannada is a matter of conjecture.

Investigation regarding Buddhism in Kannada literature leads us to the investigation of the antiquities of Kannada literature, and these investigations must start with *Kavirājamārga*. The present text of *Kavirājamārga* seems to be an admixture of two works on the same subject -- one by Śrīvijaya, the other by the Emperor Nṛpatuṅga himself. At places we get an impression that Nṛpatuṅga is the author, and at other places, Śrīvijaya has been mentioned as the author. Here and there we come across some expressions that seem to indicate that the opinion is of Nṛpatuṅgadeva.[4] So the problem of the Ur text of *Kavirājamārga* has still to be solved. As it is, it is a work on rhetoric based on *Kāvyādarśa* of Daṇḍi (700 A.D.). Since *Kavirājamārga* is a work on rhetoric, much literature must have preceded it. A work of rhetoric presupposes the existence of previous literature. It cannot spring up as a pioneer work all by itself. When literature is at the crossroads, works on rhetoric appear to guide poets in a particular direction. *Kavirājamārga* is written at such a time and so it is named as Royal Road (*Rājmārga*) to poets (*Kavi*). A work on rhetoric analyses and theorises the principles about existing literature and shows the right path. *Kavirājamārga* speaks of *mārga* (classical), *deśi* (romantic) literature, the use of old and the then-modern Kannada forms, as also of Kannada and Sanskrit words in compounds in various literary styles. The main object of *Kavirājamārga* is to show the ways and means to achieve a good, chaste style in Kannada so as to maintain the genius of the Kannada language. *Kavirājamārga* mentions the names of the pioneer poets of prose and verse, indigenous poetic forms such as *Cattāṇa, Bedaṇḍegabba* and *Bājanegabba*. The author has some verses referring to the *Rāmāyaṇa* incidents and other works. There is a practice for a rhetorician to compose his own verses to illustrate something and the author of *Kavirājamārga* may have composed his own verses as illustrations. The verses referring to *Rāmāyaṇa* do not however appear to fall in this category. So, there is the possibility that some earlier works on the *Rāmāyaṇa* existed. He refers to earlier grammarians as Cirantanācāryarkaḷ. So also the

earlier prosodians, rhetoricians and grammarians are referred to. One can guess that these literary activities in Kannada commenced in the early centuries of the Christian era.

There are references to prove that Kannada literary activities existed before the Halmidi inscription (450 A.D.). These activities were in the form of commentaries. The Jaina commentaries are now available. Śāmakunda[5] wrote a Kannada commentary on *Ṣaṭkhaṇḍāgama* in *Paddhati* form. This is the first commentary now referred to. Hiralal Jain[6] places Śāmakunda in the third century A.D. Tumbalūrācārya[7] wrote a commentary in Kannada called *Cūḍāmaṇi* on *Ubhaya Siddhānta*. There are three works with the title *Cūḍāmaṇi*,[8] two being commentaries and one an epic. The second commentary is on Umāsvāti's *Tattvārtha Mahābhāṣya*. The Humca inscription[9] informs us that Āryadeva, a disciple of the disciple of Sāmantabhadra, wrote this *Cūḍāmaṇi*. After Āryadeva comes Simhanandyācārya, with whose blessings the Gaṅga kingdom was established in 350 A.D. This shows that the antiquity of Kannada literature pre-dates the establishment of the Gaṅga kingdom. Notable works like *Cūḍāmaṇi* were then composed. Bhaṭṭakalaṅka, the author of *Śabdānuśāsana*, holds this *Cūḍāmaṇi* as a great work available in his time.[10] The only point worth noting is that these works now traced belong to Jainism. Buddhism, which entered Karnataka prior to Jainism, and was well established in Karnataka with the royal patronage of the Sātavāhana kings, may have produced literature in Kannada just as it had in Tamil. So far as we know *Saṅgam* literature is the oldest literature in Tamil. We have references in Kannada to a parallel literature known as Idukuṅgabba, during the period between the 1st century and the 3rd century A.D.

Two of the literary forms known as *Cattāṇa* and *Bedaṇḍegabba*[11] have been described as *Sargabandha Kritis*, i.e., *Mahākāvyas*. Udayādityālaṅkāra[12] states that in Kannada, *Campūkṛti* is said to be *Odugabba*, a reading work, whereas *Cattāṇa* and *Bedaṇḍegabba* are *Saragabandha kāvyas*. The constituents of this *Sarag̃abandha Kṛtis* were *Pada, Pāḍu* and *Melvāḍu* in Kannada, according to Udayādityālaṅkāra[13] and Kāvyāvalokana of Nāgavarma.[14] In Tamil we have *Pattu* works like *Pattu Pāṭṭu*. Similarly we have *Pada, Pāḍu, Melvāḍu* works in Kannada. Janna[15] uses names -- *muktaka, kulaka, kośa* and

saṅghāta -- in place of *pada, pāḍu* and *melvāḍu* as constituents of *Saragabandha Kāvyas.* We are, therefore, led to equate *pada, pāḍu* and *melvāḍu* with *muktaka, kulaka* and *kośa.*[16] In place of *Saṅghāta,* Kāvyāvalokana uses *Iḍukuṅgabba.* Nāgavarma defines *Iḍukuṅgabba* as those works that have many verses aiming at one subject. He further defines *Muktaka* as these works which aim at many subjects. *Daṇḍi* makes the meaning still clearer. *Saṅghāta* is a collection of verses of a single author on subjects with the same sense. It is now clear that *Saṅghāta* or *Iḍukuṅgabba* is the collection of verses by a single author on a single subject. The description of *Saṅghāta,* i.e., *Iḍukuṅgabba* is applicable to *Saṅgam* literature of Tamil, of between the 1st century B.C. and the 3rd century A.D. In Kannada also such literature existed, and was known as *Iḍukuṅgabba.* Early Tamil and Kannada had almost parallel developments, linguistic or literary. It is no wonder, therefore, during the same period, the 1st century to the 3rd century A.D., *Iḍukuṅgabba* or *Saṅghāta* literature, parallel to Tamil *Saṅgam* literature also existed in Kannada.

This literature either in Tamil or in Kannada may have had rural spirit and rustic form. The *Saṅgam* literature of Tamil has these characteristics. Kannada also may have produced such literature during the early Christian era (1st to 3rd century A.D.) but it has been lost.

We have thus ample evidence of a number of folk literary forms such as *Cattāṇa, Bedaṇḍegabba, Bājanegabba, Onakevāḍu, Ovaṇige, Anṭasuṇṭi, Jokumārana hāḍu, Dhavalada hāḍu, Bīranakate, Tripadi hāḍu,* and *Caccarihāḍu.* Some of these forms, like *Cattāṇa* and *Bedaṇḍegabble,* have been devoted to the *Śiṣṭha* literature and used for *Mahākāvyas. Bṛhaddeśi* of Mātaṅga has important references to Kannada prosody. The author Mātaṅga belongs to the 5th century A.D. He hailed from Karnataka and stayed near Ṛṣyamūka mountains. His references to Kannada prosody, are supposed to be accurate and significant. He describes such meters as *kanda, śuka sārīkā* and *Elā* in clear terms: '*Kanda* is that which has no *tāla* in itself and which used Kannada words.'

Śukasārikā is described 'as having *tāla,* Kannada words and conversational style.'

Elā is described 'as having enchanting *prāsa*, initial, medial and final.' This is called Karnataka meter and is full of jingling words.

Before the 5th century A.D. these three meters seem to have been employed in Kannada. This reflects the flourishing condition of Kannada literature before the 5th century A.D. If, in a Sanskrit work Kannada meters are referred to, they must have been significant and widely employed in Kannada. *Ēlā* (i.e., ele) which is a source of many of the *Jāti* meters like *tripadi, ṣaṭpadi* and *Saṅgatya* and which is suited to the Kannada genius, seems to have been in full use then. This *elā* is comparable to *kural* meter in Tamil. All this, again, suggests that the roots of Kannada literature belong to a few centuries earlier than the 5th century A.D. It suggests that Kannada literature may have had its beginning at the beginning of the Christian era.

The proposition that the antiquity of Kannada literature may be traced to the beginning of the Christian era may still be supported by other evidence. *Kavirājamārga* and Halmidi inscriptions are two milestones in the history of Kannada literature. The Halmidi inscription is in prose. *Kavirājamārga* mentions the names of prose writers in Kannada. Prose and verse are the two vehicles of poetry. The prose which has no restriction of feet, has *alaṅkāras* or aesthetic beauty and is significant according to *Kavirājamārga*. It has clarity of meaning with proper syntactic order. This prose has many literary forms. *Gadyakathā*, which is a mixture of prose and verse, is one such important form in Kannada literature. *Kavirājamārga* mentions some names of prose writers in Kannada.

Vimala, Udaya, Nāgārjuna, Jayabandhu and Durvinīta were known as founders of prose style in Kannada. This suggests that Kannada literature had abundant prose literature before *Kavirājamārga*. The history of world literature, on the other hand, shows that all literatures have started their career with poetry in verse form. Prose was relatively difficult to handle, and was supposed to be the touchstone for poets.

Poetical works in verse form constituted the major part of ancient literature. Prose came rather late.

Along with prose works, ancient Kannada literature had poetical works in verse form also. This literature seems to have had the then-old Kannada forms, ranging from pre-old Kannada forms to old Kannada ones. The unintelligibility of these words must have been one of the reasons for people to avoid them. *Kavirājamārga* has gone to the extent of expressing a kind of contempt for these old and pre-old Kannada, forms.[17] The poets, who resorted to *deśi* styles, were rather lacking in knowledge of the old lore -- its language and literature. The poets, who wrote Kannada prose works, and have been mentioned in *Kavirājamārga*, did not belong to the same period. They seem to have been mentioned chronologically. One of them was Nāgārjuna. This is a familiar name in Buddhism; Nāgārjuna was a famous Buddhistic philosopher. Nāgārjuna, a founder prose-writer of Kannada, may have been, in all probability, a Buddhist. This is only an inference, a surmise in the absence of details of his life and works. Among the remaining prose writers viz., Vimala, Udaya, Jayabandhu, and among the poets, Paramaśrivījaya, Kavīśvara, Paṇḍita, Candra, Lokapāla, we should not be surprised to find Buddhistic writers. The name of Lokapāla is of some importance. According to the Sanskrit work, *Bhuvana Pradīpikā*, composed under the patronage of Krishna Raja Wodeyar III, in 1808, by Hasana Ramakrishna Shastri, the name Lokapāla occurs in the royal dynasty of Tuṇḍira country. It is said that Himaśītala, son of Lokapāla, was by birth Buddhist. Naturally, Lokapāla must have been a Buddhist. He may have lived in the 8th century A.D. We do not know whether this Lokapāla was the one referred to by *Kavirājamārga*. But we have information that Lokapāla was a Buddhist. We may, it seems, infer that the Lokapāla mentioned by *Kavirājamārga* as one of the pioneers of prose writing in Kannada, may have been a Buddhist.

Two of the Gaṅga Kings, Durvinīta and Śivamāra II, are known to have written in Kannada. The date of Durvinīta oscillates between 379 A.D. and 479 A.D. Gummaraḍḍipura inscription describes Durviṇīta as *Kirātārjunīya Pañcadaśa ṭīkākāra*, i.e., he is a commentator of the 15th *Sarga* of *Kirātārjunīya*. The Nelamaṅgala inscription writes about Śivamāra as one well-versed in writing poetry in three languages with ease. These three languages were Sanskrit, Prākṛt and Kannada.

He was known as Saigotta Śivamāra. *Gajaśāstra,* known as *Śivamāramata,* is his work in Kannada, *Gajamata Kalpanā* is a Sanskrit work, and *Setubandha* is in Prākṛt. King Śivamāra was known for his poetic excellence and his *Gajāṣṭaka* was famous in the whole country as *Ovaṇige* or *Onakevāḍu.*

Ādi Guṇavarma was another great poet. His works are not traceable, but a number of verses occur in *Kāvyasāra. Śūdraka* was one of his works.

Works like *Ratnāvalī, Mālavīmādhava* and a number of treatises on prosody, like *Karnāṭaka Chandas Prabhāsenīya* and *Guṇagāṅkīya* indicate the variety and richness of Kannada literature of the beginning of Christian era.

Kavirājamārga itself gives a clue to the earlier works on meter, *alaṅkāra,* and grammar. There are such expressions as the following in *Kavirājamārga,* which are relevant in this respect:

1. *Pūrvācāryar*
2. *Pūrvaśāstra padavidan*
3. *Prāktanokta varga prāśa*
4. *Purāṇa śāstrangaḷ*
5. *Āgama Kovida gadita mārga*

These expressions refer to *prāśa, chanda* and *alaṅkāra.* This means that there were *pūrvācāryar* with references to Kannada prosody, *alaṅkāra,* and grammar prior to *Kavirājamārga.*

Karnataka seems to have had a heritage of *Śāstra* literature pertaining to Kannada grammar, *alaṅkāra* and prosody. The history of the Kannada metrical works would go as far back as the 4th or the 5th century A.D.

In the vast literature now lost to us or still hidden, which has been referred to in the previous pages, there may have been some Buddhistic literature. This is what we surmise.

We may sum up the discussion as follows:

1. Buddhism came to Karnataka before the time of Aśoka (262 B.C.).
2. The Kannada language separated from pre-Tamil Kannada during the 5th century B.C.

3. Buddhism, which had aimed to teach the common man in his own language, employed local languages like Tamil for propagation.
4. In the same way, it may have employed Kannada.
5. The impact of Buddhism is seen in Karnataka on subjects like art, architecture, sculpture and painting. Ajantā caves and Buddhistic *caityas* in Karnataka bear testimony to this.
6. The Buddhistic religion has left its permanent imprint of kindness as a value in life on the people of Karnataka. Later naturally it became the hallmark of Jainism and Vīraśaivism.
7. A similar imprint must have been made on Kannada literature.
8. Buddhistic literature is available in Tamil.
9. Tamil and Kannada had a parallel development, linguistic and literary.
10. Kannada had a number of indigenous poetic forms such as *cattāṇa, Bedaṇḍegabba, Bājanegabba, Pada, Pāḍu and Iḍukuṅgabba.*
11. *Pada* and *Pāḍu* in Kannada run parallel with Tamil *pāṭṭu.*
12. *Iḍukuṅgabba* is parallel to *Saṅgam* literature.
13. Kannada has had *sargahandha kāvyas* or epics.
14. Kannada had a rich prose, poetical and *śāstra* literature.
15. In this vast literature, which is not now available, and about which we have the evidence given above, Buddhistic literature in Kannada remains a hidden treasure.
16. Nāgārjuna and Lokapāla may have been respectively. the Buddhistic prose and poetical writers in Kannada.

References

1. *Channabasaveśvara Vachanagalu,* No. 545. Here Mahavrati and *Sannyāsī* seem to refer to Jainism and Buddhism respectively. In *Shatsthala Jñāna Sārāmṛita Vacangalu,* (No. 9) *Śravaṇa* has been used to connote both Jainism and Buddhism.
2. *Kavirājamārga* I. 46.
3. *Kavirājamārga Parichcheda,* I. 42.

4. *Kavirājamārga,* I.44.
5. Indranandi: *Shritavatara* Verses, 160-70.
6. षट्खंडागम की प्रस्तावना ।
7. चाउंडरायपुराणम् ।
8. Bhattakalanka: *Śabdānuśāsanam.*
9. *Epigraphia Carnatica,* VIII, 35.
10. vide Devachandra *Rajavalikathe.*
11. *Kavirājamārga,* I.32, 34;
    Kavyavalokana, V. 954;
    Abhidāna Vastukośa, p. 66;
    Janna. *Anantanātha Purāṇa,* X-28;
    Chandraraja Madanatilak, VIII 39;
    Sukumāra Charite II 24;
    Andayya: *Kabbigara Kava,* 116.
12. V-6.
13. verse 7.
14. verse 956.
15. *Ananthanath Purāṇa* XI. 30.
16. Nagavarma: *Kavyavalokana,* verses 960-65.
17. *Kavirājamārga* I. 48, 49, 50.

4

Buddhism in Medieval and Modern Kannada Literature

ALTHOUGH Buddhism made its impact on the life and culture of the people in Karnataka from the pre-Christian era, in the religious struggle between it, Śaivism and Jainism, Buddhism suffered much, and as a result, Buddhistic literature has been lost. All that we can get is references here and there. Early inscriptions pertaining to Buddhism are in Prākṛt. Gaṅga, Kadamba, Rāṣṭrakuṭa, and Cālukya families had extended their support and sympathy towards Buddhism, but their trend was more towards Jainism, Śaivism and other branches of Hinduism. Against this background, we need not be surprised that in the large number of Kannada inscriptions only a few Buddhistic inscriptions are available. By the time Karnataka kingdoms and empires had come into being, Buddhism had reached a decadent stage owing to the fall in the moral standards of *bhikkus* and also because other religions had grown powerful owing to royal support and their philosophical, ethical and religious strength.

Two inscriptions at Balligāve are Buddhistic inscriptions in Kannada. One belongs to 1064 A.D.[1] A certain Rūpa-Bhaṭṭayya, protector of 18 *agrahāras*, constructed a Buddha *vihāra*, granted land for the worship of Tārā Bhagavatī, God Keśava, Lokeśvaradeva, Buddhadeva and other gods and for the maintenance of *yoginis* and *kusulis*. The other inscription[2] of 1064 A.D. gives the following details:

"One Vṛṣabhasena Yati, travelling from *grāma, nagara, kheḍa, kharvaḍa maḍamba* and *pattana*, came to Kauśāmbī and sat meditating on Udayāvṛta mountain where there also lived

a Buddhist called Buddhaja. Buddhaja was jealous of Vṛṣabhasena. When Vṛṣabhasena had gone to collect alms for his meals (*carige*), Buddhaja cut some wood and put the pieces below, over and around the *yogaśilā* (meditating stone seat). He set fire to the wood and the *yogaśīlā* was red hot. Vṛṣabhasena came, saw his seat and sat on it, saying that his span of life was only that much." Thus he died. The object of creating such stories was to condemn Buddhism. They ascribed hatred and a sinful mind to the Buddhist.

Sukumāra charite[3] of Śāntināth (1060 A.D.) has the same reference to followers of Buddhism, who "jumped to the sky" (III-6). Śāntināth was from Balligāve, a revenue officer of Lakṣmī Nṛpāla who ruled the Vanavāsī region on behalf of Cālukya Someśvar II. Balligāve was the capital of Vanavāsī *Prānta*. An inscription of great poetic value composed by Śāntināth has been found at Śikārapur. There is a temple of Tārābhagavatī at Balligāve, of which the construction was completed in 1065 A.D. *Sukumāra carite* was also composed at the same time. This poem gives the correct picture of the then existing state of Buddhism. The temple of Tārābhagavati is still there, and the idol of Tārā is also there.

Brahma Śiva (1105 A.D.) a Jaina poet in his *Samaya Parīkṣe*[4] ridicules the Buddhists. He calls them "stale-food-eaters". Nāgiyakka, wife of Hampabhaṭṭa, constructed a temple of Tārā Bhagavati at Balligāve and granted some land, after having washed the feet of Buddha *baḷars*.[5] This idol of Tārādevī has now been traced.

The Dambal inscription[6] of 1095 A.D. is Buddhist and in Kannada. It begins with praise of Tārādevi, and registers the grant of land for the *vihāra* of Goddess Tārā, built by Saṅgamayya Seṭṭi, a merchant of Lokkiguṇḍi (modern Lakkuṇḍi), for the *vihāras* built by *hadinaru seṭṭis* (sixteen merchants) and for worshippers and *bhikkus*. This inscription begins with salutations offered to Lord Buddha (*Namo Buddhāya*).

Two more inscriptions of Dambal, one of 1098 A.D. the other of 1283 A.D., mention the grants made to Buddha *vihāras*.[7]

An inscription of Cikkiṇḍi (Iṇḍi *Tāluka*) dated 1196 A.D. refers to *Bauddhālayas*, along with other temples.

In a large number of inscriptions of the 11th and 12th centuries and of the later period, Buddhism is either ridiculed or condemned by other sects. The Balligāve inscription of 1065 A.D. and the Dambal inscription of 1095 A.D. may be seen for reference. A Gaṅga copper-plate of 400[8] A.D. in Sanskrit registers a grant to one Bodhisattva.

Gaṅga Butuga II[9] condemned the haughty and insolent Buddhists. An inscription of 1063 A.D. describes a *pāśupatācārya*[10] as "the sun" contrasted with the darkness of the Buddha.

Another inscription dated 1104 A.D. at Mulguṇḍa,[11] describes the Sthānapati of the Vīranārāyaṇa Swamy temple at Mulgunda, as a lion compared with the Buddha elephant of rut.

Three inscriptions of Śravaṇa Belgoḷa may also be cited here. These three inscriptions[12] belong to 1129, 1163 and 1398 A.D.

One of them tells of how the Buddhists who did not believe in the *ātman* were discarded. The other inscription praises a Jaina *guru* whose seat was held by a Bauddha. (*Bauddhārya dhṛta pīṭha*). A Śravaṇa Belgolā inscription of 1163 A.D. describes a Jaina *muni, Devakīrti* as one who controlled the Buddha elephant of rut.[13] He is also described as the sun who would ward off the darkness of *Bauddhāgravādi.*

In the *Śṛṅgerī* records[14] dated 1380, Vidyātīrtha is said to be one who would lift up and elevate the Buddhists.

The Śravaṇa Belgolā inscription[15] of 1398 records that the whole world was polluted by the Buddhists and that their mean preaching had become free of pollution by uttering his name.

The same trend, ridiculing Buddhism and the Buddhists, is seen in Kannada literature of the same period.

During the 10th century, Dānacintāmaṇi Attimabbe, who has been praised by the great Kannada poet Ranna, is described as Ghaṭānṭakidevi. She may have defeated a Buddhist called Ghaṭānṭaka in discussion and assumed the title.

In *Woḍḍārādhane* of Śivakoṭi, the first Kannada prose work now available, the criticism of Buddhism, finds place in one of its stories. *Samaya Parīkṣe* of Brahmaśiva[17] refers to the Lord Buddha as follows:

"He gave up everything but his attachment to his saffron clothes." This sarcasm was aimed at the Middle Path of Lord Buddha, who avoided the two extremes -- self-indulgence like the Cārvākas and self-mortification like the Jains. He regarded stripping himself of clothes and being nude like the Jaina monks as self-mortification, and avoided it. He accepted the minimum requirement of the body as the wearing of saffron clothes. He wore them, and this was criticised by a Jaina writer.

Nayasena (1112 A.D.) in his *Dharmāmṛta*,[18] calls Buddhism "a religion without essence". He accuses Buddhists of killing, telling lies, stealing and womanising. 'They are filled', he says, 'with passion and hatred'. Elsewhere, he speaks of the heinous deeds of the Buddhists.

A Buddhist monk of *Tantrayāna* asks: "Who has seen *mokṣa* (liberation), O fool? Spend time happily and joyfully. You should always be in the company of women who will fulfil your sexual desires. You must eat celestial meals and live to satisfy your senses."

We will now look at the references to Buddhists in *Vīraśaiva* literature. *Vacana*, a unique form of literature in Kannada, was the outcome of the great socio-religious revolution. This revolution fought tooth and nail against the caste system and the *varṇāśrama dharma* of brahmanism. The *Śivasaraṇas*, like Basaveśvara, Cannabasaveśvara, Prabhudeva, Siddharāma who spearheaded the great revolution at Kalyāṇa did not accept the authority of the *Vedas*. They condemned sacrifice and stood for liberty, fraternity and equality. They preached their religion in the language of the common people of Karnataka. There was much in common between early Buddhism in Pāli, and the Vīraśaivism proposed by Bāsaveśvara and others. We do not find any harsh references to Buddhists in *Vacana* literature. Allamaprabhu once refers to *Vajrayāna* Buddhists as *Vajra Amaris*. A few instances may be cited to show the cordial relationship that existed between Vīraśaivism and Buddhism. Buddhism has the concept of *Śūnya*, which is well-known as this concept forms the very core of Buddhism. Vīraśaivism also has the concept of *Śūnya*, though the concepts are the reverse of each other. The Buddhist concept of *Śūnya* is negative, while that of Vīraśaivism is positive. We

have two works of the same title in Buddhism and Vīraśaivism with different contents:

Suñña Sampāyana -- a Buddhist work
Śūnya Sampādane -- a Kannada work

Buddhists and Buddhism are not subject to criticism in *Vacana* literature, since the message of both to mankind was the same -- kindness, compassion, equality and castelessness. However, in a few later works of *Vīraśaiva* writers, there are severe attacks on both Buddhists and Buddhism.

Nīlakaṇṭhācārya[19] has rendered the Telugu *Paṇḍitārādhya Caritra* into Kannada, and in it we find that a discussion was held between Paṇḍitārādhya and a Buddhist *guru* at the court of a Cola king. Paṇḍitārādhya's disciples killed the Bauddha *guru* -- which was a most inhuman act.

Siṅgirāja (15th century), in his *Amala Bāsavacaritra,*[20] describes a *mimāṃsakācārya* whose wooden slippers (*pādukā*) were carried by a Buddhist.

This is the fate of one of the greatest religions of India in the land of its birth. Sentiments expressed by the followers of other religions in their literature and inscriptions, reflect the very qualities for which they condemn or ridicule Buddhists and Buddhism. One receives from something what one brings to it. They looked at Buddhism with an evil mind, ill-feeling and hatred and so found those emotions there. They did not realise that they themselves were subject to these very weaknesses. All the same, Buddhism had fallen to its lowest ebb in India in general, and in Karnataka in particular. The ethical values of the Buddha had been discarded by the followers of Buddhism, who now indulged in luxury. Some sects of Buddhism sanctioned the indulgence in anything they wanted -- they considered all things at par. We cannot expect such a religion to thrive anywhere. This is what can be inferred from the various inscriptional and literary references.

This is one phase of the relationship between Buddhism and Brahmanism. If Brahmanism sought to condemn Buddhism in all possible ways, it also sought to assimilate Buddhism in it. Brahmanism accepted what was the best in Buddhism, like

Nāgārjuna's *advaita* philosophy of the 1st or 2nd centuries A.D. -- compassion and other ethical values and, finally, included the Buddhist gods and goddesses among their gods in Hinduism. The Buddha was included as the ninth *avatāra* of Lord Viṣṇu in the *Vaiṣṇava* religion. the *Śaivas* equated the Buddhist Avalokiteśvara with Lokeśvara. Certain *Vajrayāna* sects, following the *tāntric* system, were absorbed into the *Nātha Pantha*.

The Buddha and Viṣṇu are identified in the *Saddharma Puṇḍarīka* and other works. The idea of the incarnation of Viṣṇu has its genesis in the concept of *Bodhisattvas* in *Mahāyāna* Buddhism. The inclusion of the Buddha in the incarnations (*avatāras*) of Viṣṇu is reflected in Kannada inscriptions and literature. For instance:

I. An inscription of 1170 A.D. describes the virtues of Hoysala Viṣṇuvardhana as having in his feet the form of the tortoise (*kūrma*); in his eyes, the form of a fish . . . in his range of knowledge, he assumed the form of the Buddha.
II. Rūdrabhaṭṭa (14th century) in his *Jagannāthavijaya*, while describing the ten incarnations of Viṣṇu, included the Buddha as follows: "O, the lotus-eyed one (Viṣṇu) you were in meditation in the form of the Buddha."
III. Kumāravyāsa also describes the incarnation of the Buddha as below:
"At the time of Tripura Saṃhāra (the destruction of the three cities), while Śiva was engaged in fighting the demons, Viṣṇu took on the incarnation of the Buddha, and outraged the modesty of the womenfolk of these demons."
IV. Mallarasa, in his *Daśāvatāra Carite*, also follows Kumāravyāsa in his description of the *Bauddhāvatāra*!

Though the Buddha is included in the incarnations of Viṣṇu, still there is a kind of mockery and a sinister motive in these poets. Of all the wrongs, to strip the Buddha naked, and employ him to destroy the chastity of demon-womenfolk is the height of folly for any writer, whoever he may be. The poet Kumāravyāsa should have used his better judgement.

Buddhist Literature in Modern Kannada

If this is the position of Buddhism in old and medieval Kannada, in modern Kannada its position is only lightly better.

As early as 1890 A.D., Hitabodhini published the articles on the Buddha and Buddhism by M. Shamarao. Though these articles are not traceable now, Shamarao mentions this in his foreword to Bidare's *Dhammapada*, published in 1910.

Pāli works, like *Tripiṭaka* and *Milinda Paññho* began to be translated at the beginning of this century.

In 1907, Bidare Asvathnarayana Shastry published his work, entitled *Bauddhāvatāra*, which contains in brief the life and message of the Lord Buddha.

The *Dhammapada* was rendered for the first time in Kannada by Shri Bidare. It was called *Buddhagīte*. This is the first translation of *Dhammapada* in any Indian language. It gives us a comparative study of *Vedānta* and Buddhism.

Dharma Sāmrājya or *Japānarunnatige mūlādhāra* was published by Shri Bidare in 1913. This work is based on a *Jātaka* story. After enlightenment, the Buddha visited Kapilavastu in the course of his journey. Yaśodā, wife of Siddhārtha, met him and began to weep. To wipe away her tears and soothe her, the Buddha narrated the story of their birth. This is known as the 52nd *Jātaka* story, and occurs in the *Caryā Piṭaka*. *Jātakamālā* of Ārya Sūri calls it the 13th *Jātaka*. *Bṛhat Kathā Koṣa* of Guṇāḍya, *Bṛhatkathā mañjarī* of Kṣemendra also give the story, that runs as follows:

There was a king named Divasena and Unmādayanti wanted very much to marry him, but the court astrologer prevented this marriage, in the interest of the kingdom. It was thought that the extremely beautiful and charming lady, Unmādayanti, might enchant the king. When she fainted on hearing that her marriage was broken, her father had her married to a General. But the General, knowing the story, treated her as his mother. Finally she met the king, poured out her feelings and died. The king then commits suicide, believing that he was

responsible for her death. The General followed suit. Then, as if by a miracle, all three were saved.

This story is woven round the Mikado, the Emperor of Japan and General Nogi. Hence, the other title *Japānarunnatige Mūlādhāra.*

This is one of the best translations in modern Kannada. *Vyāghra Jātaka* also has been rendered into Kannada by Shri Bidare. Bidare Asvathnarayana Shastry is a pioneer writer in Kannada on Buddhism. Govinda Pai published the translation of *Sigala Sutta* in *Kannada Svadeśa Bhūmi* in 1910-11. Some parts of the *Dhammapada* were translated into Kannada as lessons in school textbooks.

Vaiśākhī is one of the greatest works of modern Kannada based on the Buddha and his life. This is purely a *Bouddha Kāvya* based on *Mahāparinibbāṇa Sutta.* But the poet has embellished it to transmit the message of the Buddha and the essence of Buddhism. Like *Golgothā Vaiśākhī* is an outstanding work in Kannada.

In 1935, Y. Subbaray translated the *Dhammapada* into Kannada. M.R. Shreenivasmoorthy translated the *Jātaka* stories and Sali Ramachandraraya rendered the *Jātaka* stories into Kannada.

S. Narasimha Shastry published the *Buddha Gītāvalī,* a collection of songs containing the essence of the Buddha's message. This was published in 1938.

A major contribution to Buddhistic literature in modern Kannada is that of G.P. Rajaratnam. He dedicated himself to this cause since 1931 and accepted the Buddhistic way of life. He studied Pāli and brought the essence of Buddhism in Pāli literature to the Kannada people. He published translations, adaptations and other works, about 35 books in all.

His first publication was *Cīnadeśada Bauddha Yātrikaru* (Buddhist Travellers from China). This contains travel accounts given by Chinese Buddhist travellers, Fahyian, Sungayun, Huen Tsang and Itsing. The Appendix gives a brief history of Buddhism with notes. The history of Buddhism appears for the first time in Kannada, by Rājaratnam.

In 1935, Rājaratnam published his annotated articles on the *Dhammapada* in Subodha.

In 1934-35, Prabuddha Karnataka brought out his *Suttanipātada eraḍu sutragalu* (Two Sūtras of *Suttanipāta*), *Śrāmaṇya Phala Sūtra, Ambaṣṭa Sūtra, Sonadaṇḍa Sūtra, Kūṭadaṇḍa Sūtra. Vṛśala Sūtra* was published in Deśīya Vidyāśālā.

Rājaratnam started a *Śākya Sāhitya Mantapa* and published a series of works on Buddhism and the Buddha. He then published *Buddha Vacana Paricaya, Milinda Praśne, Pālipajja Puṣpāñjali,* and *Buddhana Kathegalu.* In 1940, he published his work *Vaiśākha Śukla Pūrṇimā.* This was the day that the Buddha was born, attained enlightenment and *mahāparinirvāṇa.* The book contains his own translations, with passages from other writers in Kannada on the Buddha and Buddhism.

In 1960, S.K. Ramachandra Ray published *Bodhiya Belakinalli,* that contains his essays in Sanskrit on Buddha and Buddhism.

Aśvasghoṣa is a noted poet and his *Saundarānanda* and *Buddha Carita* are famous works. These two works have been rendered into Kannada. *Saundarānanda* was translated by Ladavā Śambhu Varma into Kannada in 1956 and *Buddha Carita* was rendered into Kannada by S.V. Paramesvara Bhaṭṭ and is called *Kannada Buddha Caritra.* It was published in 1974.

H.V. Sreerangaraju is another name worth recording in this context. After retirement, he dedicated himself to the cause of Buddhistic literature and planned to bring out the entire Pāli Buddhistic literature in Kannada on behalf of the Mahābodhī Society, Bangalore. Three volumes of *Dīgha Nikāya* were published by Sreerangaraju. He added a very valuable introduction to these volumes. His death was a great loss. It is hoped that the plan of the Buddha Vachana Trust will materialise.

The great writers of modern Kannada such as Kuvempu, Ambikatanaya Datta, Masti, Pu. Ti. Na, Karant, V. Seetharamaiah, C.K. Venkataramaiah, and M.R. Shreenivasmoorthy have taken themes from Buddha's life and message for their literary creations such as *Mahārātri* by Kuvempu, and *Kiśāgotami* by Karant. In them we find the Buddha's life, but not Buddhism.

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20. XXVII, 7.

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Conclusion

BUDDHISM, a great religion of compassion and kindness towards all living beings, was founded by the Buddha (567 B.C.-487 B.C.) after his enlightenment during deep meditation under the *Bodhi* tree at Bauddhagayā, at a time when animals and human beings were offered up in sacrificial fire in the name of the *Vedic* religion. Buddhism was one of the most important *Śramaṇa* religions that rose against the *Vedic* religion. The system of Buddhism was made so perfect that its followers could practise it without the guidance of a *guru* or teacher. Since the priesthood was responsible for all the evils that followed the *Brāhmaṇa* religion, the Buddha decided to do away with the *purohitaśai*. This gave rise to several branches of the two main branches of Buddhism -- *Hīnayāna* and *Mahāyāna*. *Hīnayāna* and *Mahāyāna* were not antagonistic to each other. In fact the *Mahāyāna* form accepted the *Hīnayāna*, and developed the philosophical system and religious practices further. For instance, *Hīnayāna* stopped at removing *kleśāvaraṇa* and attaining *Bodhisattva* stage, whereas *Mahāyāna* removed *jñeyāvaraṇa* and made provision for one to attain Buddhahood. *Mahāyāna*, further developed this concept of *Bodhisattvas*, who were assigned the duty of helping others in their ambition to attain *Nirvāṇa*. They were required to take a vow that they would not attain Buddhahood until all those they taught had attained it. Thus, the *Bodhisattvas* were dedicated to the service of humanity. Service to one's fellow-creatures is a great social value. *Hīnayāna* and *Mahāyāna* were thus complementary to each other. Each of these branches had several sub-branches, the total number being about 18.

Owing to the encouragement given by the public and by Emperors like Aśoka, Kaniṣka, etc.[1] Buddhism spread not only

in India but also outside India like northern countries as central Asia,[2] Korea and Japan,[3] Tibet, Ladakh, Mangol, China, Nepal[4] and southern countries[5] as, Sri Lanka, Burma (now Myanmar), Malaya, Siam (Thailand), Kambhoj (Cambodia), Champa (Vietnam) Indonesia etc. This religion has the noblest principles, ethical and philosophical values. But as centuries rolled on, some sects came under the influence of the *Śakti* cult. A *Tāntric* school of Buddhism developed, and spread in India. Some heinous practices were followed by some sects. Buddhism gradually lost its original chastity, purity and nobility. The male and female *bhikkus* began to lead a comfortable life in the *vihāra,* they indulged in sexual excesses. Brahmanism, which was waiting for an opportunity to regain adherents, began to attack Buddhism. While absorbing much of the philosophical and ethical values like *advaita,* compassion and service to humanity, they began to condemn and absorb buddhists and the Buddha's philosophy into Hinduism. That is why Buddhism could not survive in the land of its birth whereas it has a following of over 600 million people in countries like China, Tibet, Japan and other Far-Eastern countries.

It is often stated that Buddhism came to Karnataka during Aśoka's time (272 B.C.-232 B.C.), but on careful examination it is found that Buddhism came to Karnataka during the lifetime of the Buddha (567 B.C.- 487 B.C.). *Suttanipāta,* which according to expert scholars on the evidence of its subject-matter and style seems to have been composed during the Buddha's lifetime, may be safely assigned to the period between the 6th century and the end of the 5th century B.C. The *Mahīśāsaka* branch of Buddhism existed on the bank of the river Godāvarī in the then-Greater Karnataka. This is revealed by the story of Bāvari in *Suttanipāta.* Clearly, the *Mahīśāsaka* branch of Buddhism was in existence by 350 B.C., when the second Buddhist conference was held. At that time the region south of Avanti, including Mahiṣamaṇḍala and Vanavāsī, had *Mahīśāsaka* Buddhism. In Tamil Nadu and Sri Lanka, Buddhism spread after the Buddhist *bhikkus,* sent out by Tissa Mogghala (following the third conference in 241 B.C.) started preaching. There are several references to prove that Buddhism came to south India much earlier than Aśoka's time. If we exclude Tamil Nadu from south India or Dakṣiṇāpatha, the Greater Karnataka is the major part of the Deccan or the

Dakṣiṇāpatha. Having entered Karnataka around 450 B.C., Buddhism had its heyday from 250 B.C. to 300 A.D. and the Sātavāhanas supported Buddhism in Karnataka. Karnataka has had many Buddhist centres like Vanavāsī, Balligāve, Bādami, Mahiṣamaṇḍala, Sannati, Kadire, Dambal, Koliwāḍa, and Nasika. The Aśokan edicts found in Karnataka indicate that at one time Buddhism was a flourishing faith here weilding tremendous influence on the life of the people.

Later Buddhism began to fade gradually and, by the end of the 12th century, it had been completely absorbed into Hinduism, having lost its following in the land of its birth. The rise of Jainism, Śaivism and the support they received from kings, queens and royal dynasties, the falling ethical standards of the *bhikkus* in the *vihāras*, their luxurious life and sexual scandals brought its reputation down and was responsible for its disappearance. Adopting the best and most popular elements in Buddhism such as the *advaita* philosophy of Nāgārjuna, in the first or second century A.D. Hinduism tolled the death knell of Buddhism in India.

The impact of Buddhism on the life, literature and culture of Karnataka is remarkable. Sannati was a Buddhist centre of the first or second century A.D. This must have grown like Amarāvatī and Śrīśaila with the support given by the Sātavāhanas. The Prākṛt inscriptions found at Sannati show that the common people had become followers of Buddhism. A glaring instance is that of a merchant from Vanavāsī, named Bhūtapāla, who constructed the Karla cave-residence for Bauddha *bhikkus*. We can infer from the Sannati inscription that even women participated in the social and cultural activities. This was because women were free to enter the Buddhist *Saṅghas*. The attitude towards women was very liberal.

This Sannati was a connecting link between the Buddhist centres in the east and west. The Bauddha Chaitya cave temple at Aihole is the one important remnants of Buddhist architecture in Karnataka. The Buddhist caves at Bādāmi may have been older. The impact of Buddhist architecture is clearly visible even today. The temples resembling the hip of an elephant, such as the Durga temple at Aihole, is a clear indication of Buddhist influence. So

also the Vidyāśaṅkar temple at Śṛṅgerī shows Buddhistic influence.

Buddhism, that had struck deep root in Karnataka came to an end because of its internal weaknesses and the external onslaught against it. Some of the *Tāntric* sects of *Mantrayāna* began to follow a decadent way of life. Even in other sects, it was noticed that Buddhist *bhikkus'* ethical standards were in decline. They began to lead comfortable and luxurious lives in the *vihāras*. To add to this, the Jaina and *Śaiva ācāryas* like Akalaṅkadeva, Ādiśaṅkarācārya and Paṇḍitārādhya attacked the buddhist *paṇḍits* on a philosophical level and overwhelmed them. The concept of God, which the Hindu religion advocated, was an anchorage for the masses. A negative philosophy such as Buddhism could not appeal to them. Besides, the Buddha was accepted as an incarnation of Viṣṇu; he was considered the ninth *avatāra*. Thus, Hinduism completely absorbed Buddhism, and caused it to disappear from the land of its birth.

Kannada literature, like Tamil literature, must have had its beginning between the first and the second centuries A.D. There have been parallel literary developments in Tamil and Kannada. *Iḍukuṅgabba* in Kannada was comparable to Tamil Saṅgam literature. There were bigger works in *Cattāṇa, Bedaṇḍegabba* and *Bājanegabba*. *Gadyakathās,* which later gave rise to the development of *Campu* in Kannada, was a Buddhist contribution. There must have been larger works like *Perungadai* in *Gadyakathā* in Kannada. Some poets whose names have been mentioned in *Kavirājamārga* Parama Śrī Vijaya for instance, pioneers of prose writings, may have been Buddhist writers. Unfortunately, those works are lost. The literary works in old Kannada by Jaina writers abound in allusions to Buddhists, but only to censure and condemn them.

In modern Kannada, some scholars have dedicated themselves to bringing out Buddhist works. G.P. Rajaratnam, and Govind Pai are striking instances. Other writers like Kuvempu, Masti and Karanta have taken themes from the Buddha's life for their literary creations.

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3. Takakasu J. N.
4. Gokhale R. C.
5. Majumdar R. C.

Appendix

Aśokan Edicts in Karnataka

The Maski Rock Inscription

1. (A) देवानंपियस असोकस ..... अढति–
2. .. नि वषानि । अं सुमि बुधशके (C) ..... तिरे .....
3. .. मि संघं उपगते उठ ..... मि उपगते (D) पुरे जंबु–
4. .... सि ये अमिसा देवा हुसु ते दानि मिसिभूता (E) इय अठे खुद–
5. केन पि धमयुतेन सके अधिगतवे (F) न हेवं दखितविये उडा–
6. लके व इम अधिगछेया ति (G) खुदके च उडालके च वत–
7. विया हेवं वे कलंतं भदके से अ ..... तिके च वढि–
8. सिति चा दियढियं हेवं ति

1. (A) *Dev[ā]na[ṁ]piyasa Asok[a]sa..... [a]ḍh[a]t[i]-*
2. *..ni vaṣā[ni] aṁ sum[i] Bu[dha]-sake* (C) ..... *[t]ire* ....
3. *..[m]i [s]aṁgha[ṁ] u[pa]gate [uṭh]* ..... *m[i] u[pa]gate* (D) *pure Jaṁbu-*
4. *....s[i ye amisā devā husu] te [dā]n[i] misibhūtā* (E) *iya a[ṭhe khu]da-*
5. *ke[na pi] dhama-yute[na] sake adhigatave* (F) *na hevaṁ dakhitaviye [uḍā]-*
6. *lake va ima adhigach[e]yā ti* (G) *[khudak]e [ca uḍ]ālake ca vata-*
7. *viyā hevaṁ ve kalaṁtaṁ bha[dak]e [se a]* ..... *t[i]k[e] ca va[ḍhi]-*
8. *siti cā diya[ḍhi]yaṁ he[vaṁ] ti*

Restored Text

(A) *Devānaṁpiyasa Asokasa*
(B) *sātirekāni aḍhatiyāni vasāni aṁ sumi Budhupāsake*
(C) *saṁvachare sātirèke aṁ sumi Saṁghaṁ upagate uṭhānaṁ ca sumi upagate*
(D) *pure Jambu-dīpasi ye amisā devā husu te dāni misibhūtā*
(E) *iya aṭhe khudakena pi dhaṁma-yutena sake adhigatave*
(F) *na hevaṁ dakhitaviye uḍālake va ima adhigacheyā ti*
(G) *khudake ca uḍālake ca vataviyā -- "hevaṁ ve kalaṁtaṁ bhadake se aṭhe cila-ṭhitike ca vaḍhisiti cā diyaḍhiyaṁ hevaṁ" ti*

Translation

(A) [This is the proclamation] of Devānāmpriya Aśoka :
(B) "[It is] more than two years and a half that I am a lay follower of the Buddha.
(C) "[It is again] more than a year [now] that I am devotedly attached to the Buddhist Church and am devoted to exertion.
(D) "In Jambu-dvīpa those gods, who were formerly unmingled [with men], have now become mingled [with them].
(E) "This object can be achieved even by a poor man [if he is] devoted to *Dharma*.
(F) "It is not to be viewed thus : 'The rich man alone can achieve this [object].'
(G) "The poor man and the rich man are [both] to be told : 'If you act in this manner, this blessed achievement [will] last for a long time and will in this way increase to one and half times'."

The Brahmagiri Rock Inscription

1. (A) सुवंणगिरीते अयपुतस महामाताणं च वचनेन इसिलसि महामाता आरोगियं वतविया हेवं च वतविया

Edict I

(B) देवाणंपिये आणपयति
2. (C) अधिकानि अढातियानि वसानि य हकं .... सके (D) नो तु खो बाढं प्रकंते हुसं एकं सवछरं (E) सातिरेके तु खो संवछरें
3. यं मया संघे उपयीते बाढं च मे पकंते (F) इमिना चु कालेन अमिसा समाना मुनिसा जांबुदीपसि
4. मिसा देवेहि (G) पकमस हि इयं फले (H) नो हीयं सक्ये महात्पेनेव पापोतवे कामं तु खो खुदकेन पि
5. पकमि .. णेण विपुले स्वगे सक्ये आराधेतवे (I) एतायठाय इयं सावणे सावापिते
6. ..... महात्पा च इमं पकमेयु ति अंता च मै जानेयु चिरठितीके च इयं
7. पक ..... (J) इयं च अठे वढिसिति विपुलं पि च वढिसिति अवरधिया दियढियं
8. वढिसिति (K) इयं च सावणे सावापिते व्यूथेन (L) २०० ५० ६

Edict II

(M) से हेवं देवाणंपिये

9. आह (N) मातापितुसु सुसूसितविये हेमेव गरुसु प्राणेसु द्रह्यितव्यं सचं
10. वतवियं से इमे धंमगुणा पवतितविया (O) हेमेव अंतेवासिना
11. आचरिये अपचायितविये ञातिकेसु च कं य .. रहं पवतितविये
12. (P) एसा पोराणा पकिती दीघावुसे च एस (Q) हेवं एस कटिविये
13. (R) चपडेन लिखिते लिपिकरेण

1. (A) *[S]uv[a]ṁṇagirīte ayaputasa mahāmātāṇaṁ ca vacan[e]na Isilasi mahāmātā ārogiyaṁ vataviyā hevaṁ ca vataviyā*

Edict I

(B) *Devāṇaṁpiye āṇapayati*

2. (C) *adhikāni aḍhātiyāni v[a]sāni ya hakaṁ .... sa[ke]* (D) *no tu kho bāḍhaṁ prakaṁte husaṁ ekaṁ savachharaṁ* (E) *sātireke tu kho saṁvachharemṁ*
3. *yaṁ mayā saṁghe upayīte bāḍhaṁ ca me pakaṁte* (F) *iminā cu kālena amisā samānā munisā Jaṁbudīpasi*
4. *mi[s]ā devehi* (G) *pakamasa hi iyaṁ phale* (H) *no hīyaṁ sakye mahātpeneva pāpotave kāmaṁ tu kho khudakena pi*
5. *paka[m]i .. ṇeṇa vipule svage sakye ārādhetave* (I) *e[t]āyaṭhāya iyaṁ sāvaṇe sāvāpite*
6. ..... *mahāt[p]ā ca imaṁ pakame[yu t]i aṁtā ca mai jāneyu ciraṭhitīke ca iyaṁ*
7. *[paka]* ..... (J) *iyaṁ ca aṭhe vaḍhisiti vipulaṁ pi ca vaḍhisiti avaradhiyā diyaḍhiyaṁ*
8. *[vaḍh]isiti* (K) *iyaṁ ca sāvaṇ[e] sāv[ā]p[i]te vyūthena* (L) *200 50 6*

Edict II

(M) *se hevaṁ Devāṇaṁpiye*

9. *āha* (N) *mātā-pitisu susūs[i]taviye hemeva garu[su] prāṇesu drahyitavyaṁ sacaṁ*
10. *vataviyaṁ se ime dhaṁma-guṇā pavatitaviyā* (O) *hemeva aṁtevāsinā*
11. *ācariye apacāyitaviye ñātikesu ca [ka]ṁ ya .. rahaṁ pavatitaviye*

12. (P) *esā porā[ṇ]ā pa[k]itī d[īgh]āvuse ca esa* (Q) *hevaṁ esa kaṭiviye*
13. (R) *Capaḍena likhite li[pi]kareṇa*

Translation

(A) From Suvarṇagiri, at the word of the prince (*āryaputra*) and of the *Mahāmātras*, the *Mahāmātras* at Isila must be wished good health and be told this :

Edict I

(B) Dēvānāṁpriya commands (as follows).
(C) More than two and a half years (have passed) since I (am) a lay-worshipper (*upāsaka*).
(D) But indeed I had not been very zealous for one year.
(E) But indeed a year and somewhat more (has passed) since I have visited the *Saṁgha* and have been very zealous.
(F) But men in Jambudvīpa, being during that time unmingled, (are now) mingled with the gods.
(G) For this is the fruit of zeal.
(H) For this cannot be reached by (a person) of high rank alone, but indeed even a lowly (person) can at liberty attain the great heaven if he is zealous.
(I) For the following purpose has this proclamation been issued, [that both the lowly] and those of high rank may be zealous in this manner, and (that even) my borderers may know (it), and (that) this zeal may be of long duration.
(J) And this matter will (be made by me to) progress, and will (be made to) progress even considerably; it will (be made to) progress to at least one and a half.
(K) And this proclamation was issued by (me) on tour.
(L) 256 (nights had then been spent on tour).

Edict II

(M) Moreover, Dēvānāṁpriya speaks thus.
(N) Obedience must be rendered to mother and father, likewise to elders; firmness (of compassion) must be shown towards animals; the truth must be spoken: these same moral virtues must be practised.
(O) In the same way the pupil must show reverence to the master, and one must behave in a suitable manner towards relatives.

(P) This is an ancient rule, and this conduces to long life.
(Q) Thus one must act.
(R) Written by Capaḍa the writer.

The Siddapura Rock Inscription

1. (A) सुवंणगिरीते अयपुतस महामाता–
2. णं च वचनेन इसिलसि महामाता
3. आरोगियं वतविया

Edict I

(B) देवानंपिये हेवं
4. आह (C) अधिकानि अढातियानि वसानि
5. य हकं उपासके (D) नो तु खो बाढ पकंते हुसं एकं सवछ ..
6. (E) सातिरेके तु खो संवछरे यं मया संघे उपयीते बाढं
7. च मे पकंते (F) इमिना चु कालेन अमिसा समाना मु
8. .... जंबुद ..... मिसा देवेहि (G) पकमस हि इयं फले (H) नो हि इ–
9. य सके म .... नेव पापोतवे कामं तु खो खुदकेन
10. पि प ..... न विपुले स्वगे सके आराधेतवे
11. (I) से ..... य इयं सावणे सविते यथा खु–
12. दका च महात्पा च इमं पकमेयु ति अता च
13. ..... चिरठितीके च इयं पकमे होति
14. (J) ..... वढिसिति विपुलं पि च वढिसिति अ
15. ..... यढियं वढिसिति (K) इयं च सावणे
16. ..... (L) २०० ५० ६

Edict II

(M) मा ..... सितविये
17. ..... ह्यितव्यं शचं वत .. यं इमे धंमगु
18. ..... (N) हेमेव अं ..... आचरिये अपचायितविये सु
19. ..... (O) एसा पोराणा .. किती दीघावुसे च (P) हेमेव .. तेविसिने च
20. आचरिये ..... थारहं पवतितव ..... म ...
21. ..... स तथा कटविये (R) चप .....
22. ..... ण

1. (A) *Suvaṁṇagirīte ayaputasa mahāmātā-*
2. *ṇaṁ ca vacanena I[s]ilasi mahāmātā*
3. *ārogiyaṁ vata[v]i[yā]*

Edict I

(B) *[Dev]ā[na]ṁpiye hevaṁ*

4. *āha* (C) *adhikāni a[ḍhā]t[i]y[āni] vasāni*
5. *ya ha[kaṁ u]pāsake* (D) *no tu kho bāḍha pakaṁte husaṁ ek[aṁ] sa[vacha] ..*
6. (E) *[sātire]ke tu kho saṁvachare [yaṁ mayā saṁ]ghe upayīte bāḍhaṁ*
7. *[ca me] p[akaṁ]te* (F) *i[m]inā cu kālena [a]misā samā[nā] mu*
8. *.... Jaṁbu[d] .... [mi]sā devehi* (G) *pakamasa hi iyaṁ phale* (H) *no [h]i i-*
9. *ya sake [ma] .... [ne]va pāpo[ta]ve kāmaṁ tu kho khudakena*
10. *pi [pa] ..... na [v]ipul[e] svage sak[e] ārādhetave*
11. (I) *[s]e ..... ya [iya]ṁ sāvaṇe sāvite yathā khu-*
12. *[dakā ca ma]hātpā ca imaṁ [pa]kameyu ti atā ca*
13. *..... [cira]-ṭhi[t]īk[e] ca iyaṁ pakame hoti*
14. (J) *..... va[ḍh]isiti vipu[la]ṁ p[i] ca vaḍhisiti [a]*
15. *..... [yaḍhiya]ṁ vaḍhisiti* (K) *i[ya]ṁ [ca] sā[va]ṇe*
16. ..... (L) *[200] 50 6*

Edict II

(M) *[mā] ..... [si]taviye*

17. *..... [hyi]tavyaṁ śa[ca]ṁ va[ta] .. [ya]ṁ im[e] dhaṁma-gu*
18. ..... (N) *[heme]va [a]ṁ ..... [āca]riye apacāyitaviye su*
19. ..... (O) *[es]ā [p]o[r]ā[ṇā] ... [ki]tī dī[ghā]vu[se] ca* (P) *heme[va] ... ṁ[t]evisine ca*
20. *ācariy[e] ..... thāraham pavatitav ..... ma ...*
21. ..... *sa [ta]thā kaṭaviye* (R) *Capa .....*
22. ..... *[ṇa]*

The Jatiṅga-Rameśvara Rock Inscription

1. (A) ..... तान च व .....
2. इसि ..... विया

Edict I

(B) देवान .....
3. ..... य हकं .....
4. खो बाढ ..... (E) .. तिरेके .....
5. यं ... या .....
6. ण .....
7. हि इयं .....
8. .....
9. .....
10. ..... च ..... ढिस ..
11. .. पुलं पि ..... यढियं .....
12. (K) इ ..... सावणे ..... थेन (L) २00 ५0 ६

Edict II

(M) हेमेव
13. मातापितुसु .... सितविये हेमेव .... न ोसु
14. .. ह्यितव्यं सचं वतवियं से इमे .....
15. हेवं पवतितविया (N) स्वअं न ते सतवस .....
16. तविय हेमेव आचरिये अंतेवासिना .....
17. ..... राणा पकिती .... सितविया ..... विये
18. .. चरिये अ ..... आचरियश ञातिका ते .. यथारहं पव–
19. तितविये (O) एसा पोराणा पकिती दीघा .... च (P) हेमेव श..` . ।..
20. च य ..... वतितविये (Q) हेवं धंमे देवाणंपिय ..
21. .. वं कटविये (R) .... डेन लिखितं
22. .. पिकरेण

1. (A) ..... *[t]āna [ca va]* .....
2. *Isi ..... [vi]yā*

Edict I

(B) *Dev[ā]n[a]* .....
3. ..... *ya hakaṁ* .....
4. *kho bāḍha* ..... (E) .. *ti[reke]* .....

5. *[ya]ṁ .. [yā] .....*
6. *[ṇa] .....*
7. *[h]i i[yaṁ] .....*
8. .....
9. .....
10. ..... *[ca]* ..... *[ḍhi]s ...*
11. .. *[p]ulaṁ pi* ..... *[ya]ḍhiyaṁ* .....
12. (K) *i ... s[āvaṇe]* ..... *[th]e[na]* (L) *200 50 6*

Edict II

(M) *[heme]va*

13. *[mā]t[ā]-pitusu .... [s]itav[i]y[e] he[m]e[va] ... [na] . ā . es[u]*
14. .. *hy[ita]v[y]aṁ sachaṁ vataviyaṁ [se] i[me]* .....
15. *hevaṁ pa[va]titaviyā* (N) *[svaa]ṁ na te s . t . va[s]* .....
16. *taviya hemeva āchari[ye] aṁtevāsin[ā]* .....
17. ..... *[r]āṇā paki[tī] .... sita[v]iy[ā]* ..... *[v]i[y]e*
18. .. *cariy[e] a* ..... *[ā]car[i]yaśa ñātikā te .. ya[thāraha]ṁ [pava]-*
19. *titaviye* (O) *esā [po]rā[ṇā pa]kitī d[īgh]ā .... ca* (P) *[he]me[va] sa ... e a .*
20. *[ca] ya* ..... *vati[tav]iye* (Q) *hevaṁ [dhaṁm]e Devāṇaṁpiya ...*
21. .. *[va]ṁ kaṭaviye* (R) .... *ḍena [likhita]ṁ*
22. .. *[pika]reṇa*

The Koppal Inscriptions

Edict I - Gavimaṭh

1. (A) देवाणं पियो आह (B) सातिरेकाणि अढातियाणि वसाणियम् सुमि उपा
2. सके (C) णो चु को बाढम् पकंते (D) संवछरे सातिरेके यम् मे संघे उपेति बाढं
3. चमेपकंते (E) से इमायम् वेलायम् जंबुदीपसि अमिसादेवा समाणा
4. माणुसे हिसे दाणिमिसा कटा (F) पकमस एसफाले (G) णोहि इयम् महतेणेव च
5. किये पापोटवे खुडकेन पिपकममीणेनविपुले पिचकिये स्वगे आराध्ययितवे (H) ए

6. ताय च अथाय इयम् सावणे खुडका च उडारा च पकमंतुति अंतापि च जाणंतु चिरठि
7. तिरे च पकमे होतु इयम् च अठे वढिसिति विपुले च वढिसितिदिय
8. ढियम् पि च वढिसितीति

1. (A) *devāṇampiyo āha* (B) *sātirekāṇi aḍhātiyāṇi vasāṇi yam sumi upā-*
2. *sake* (C) *ṇo cu kho bāḍham pakamte* (D) *saṁvacare sātireke yam me saṁghe upeti bāḍhaṁ*
3. *ca me pakamte* (E) *se imāyam velāyam jaṁbudīpasi amisā devā samāṇā*
4. *māṇusehi se dāṇi misā kaṭā* (F) *pakamasa esa phāle* (G) *ṇo hi iyam mahateṇeva ca-*
5. *kiye pāpotave khuḍakena pi pakamamīṇena vipule pi cakiye svag[e] ārādhyayitave* (H) *e-*
6. *tāya ca aṭhāya iyam sāvaṇe khuḍakā ca uḍārā ca pakamaṁtu ti aṁtā pi ca jāṇaṁtu ciraṭhi-*
7. *tire ca pakame hotu iyam ca aṭhe vaḍhisiti vipule ca vaḍhisiti diya-*
8. *ḍhiyam pi ca vaḍhisitīti.*

Translation

(A) Devānāṁpriya says:
(B) (It is) more than two and half a years since I have been a lay-worshipper;
(C) but I have not indeed acted very zealously.
(D) (It is) more than a year since the community was joined by me and I have acted very zealously.
(E) Thus in this time in Jambudvīpa unmingled (were) the gods with men: they now have been made mingled.
(F) This is the fruit of zeal.
(G) For this cannot be obtained by only a great man : on the other hand by a lowly man acting zealously wide heaven also can be attained.
(H) And for this matter this proclamation : that both the lowly and exalted may act zealously; and the borderers also may know and zealous action may be long-lasting and this matter shall grow and shall grow wide and shall grow half as much again.

Edict II - Palkiguṇḍu

1. .....
2. .....
3. ..... माणुसे
4. ..... णो हि इयम् ..... व
5. ..... मीणेन विपुले पिच किये स्वग आर .....
6. ..... च परमंतु सि अंतापि च जाणंतु चि .... ते
7. ..... च वढिसिति दियढियम् पिच
8. .....

1. .....
2. .....
3. ..... *māṇusē .....*
4. ..... *ṇō hi iyam ..... va .....*
5. ..... *mīṇēna vipulē picha kiye svaga āra .....*
6. ..... *cha paramantu si antāpi cha jāṇantu ci ..... tē*
7. ..... *cha Vaḍhisiti diyadhiyam picha*
8. .....

English Rendering

Gavimaṭh and Palkiguṇḍu inscriptions are exactly the same. Since Palkiguṇḍu inscription is very much worn out only a few words and expressions could be deciphered, as such English rendering of Palkiguṇḍu inscription is not given here.

The Nittur Inscriptions

Edict I

1. देवानां पियो हेवं आह अधिकानि अढातियानि वसानियं ....
2. उपासके .. दा .... पकंते हुसं एकं संवछरं सातिरेकेतु खो संवछरेयं मया संघे उ
3. पयि ... चमेप ..... इमिना चुकालेन अमिस–मानामुनिसा जंबुदीपसि मिसा देवेहि
4. पकमस हि इयं फले नोहि इयं महतेवस के पापो तवे कामं .... दकेनखु पिपकमिंनेन विपुलस्वगे
5. सके आराधयितवे ... ए ताय इयं ... सावणे सावापिते यथा खुदका च महापा च इमंपकमेय्व अंत चमे जानेयुति

6. चिराठितिके च इयं पकेमेहोति इयं च .... अठे वढिसिति अवराधियादियं ... वढि सिति इयं च सावापिते
7. सावापिते व्यूथेन २00 ५0 ६ यं च वातापि तेति यथा राजा असोको आहा तथाति

1. *Devānaṁpiyo hevaṁ āha adhikāni aḍhātiyāni vas(sā)ni yaṁ..*
2. *upāsake [no chu] kho bāḍhaṁ pakaṁte husaṁ ekaṁ saṁvacharaṁ sātireke tu kho saṁvacharaṁ sātireke tu kho saṁvachare yaṁ mayā saṁ[ghe u]-*
3. *payi .. ca me pakaṁte iminā cu kālena amisā [samānā] munisā Jaṁbudipasi misā devehi ..*
4. *pakamasa hi i[yaṁ] pha[le] . hi iyaṁ mahateva sake pāpotave kāmaṁ khudakenapi pakama-mīnena vipule ..*
5. *sake ārādhayitave . [e]tāya iyaṁ ... sāvaṇe sāvāpite yathā khudhakā ca mahāpā ca imaṁ pakame .. aṁtā ca me Jāneyuti*
6. *ciraṭhitike ca iyaṁ pake(ka)me hoti iyaṁ ca [a]the vaḍhisiti bāḍhaṁ ca vaḍhisiti avarādhiyā diyaḍhiyaṁ vaḍhisiti iyaṁ ca sāvāpite ..*
7. *sāvāpite vyūtheṇa .... viyaṁ ca vaḍhisiteti yathā rājā asoko āhā tathā ti*

Translation

Devānām Priya says so : (It is) more than two and half years that I have been a lay-worshipper; but I have not acted very zealously. It is more than a year since I have joined the *Saṅgha* and acted very zealously. Thus in this time in Jambudvīpa the Gods were not mingled with men. But now they have been made mingled. This is the fruit of the zeal. This cannot be obtained only by a great man. On the other hand even by a lowly man acting zealously wide heaven can be attained.

Hence for this matter this proclamation : that the lowly and exalted may act zealously and the borders also may know and zealous action may be long standing. This matter shall grow and shall grow wide and shall grow half as much again.

This proclamation was issued when the king was not in his capital, but when he was on his tour for propagation. This is as said by King Aśoka.

Edict II

1. राजा असोको हेवम् आह आनपयाथ रजुके से आनपयिसति जनपदं च जनम् रथिकानि च मातापितु सुसूसितवियेति हेवमेव गुरुसु
2. पानेसु च द्रह्यितवियेति इमे धम्मगुना पवतितविया ..... तुफे रजुका आनपयाथ से दानि देवानां पियस वचनेन आनपयिसति ति से हेमेव आनपयाथ हे .....
3. बह्मननि च इच्छारोहानि च कारनकानि च युगा ..... राना प कि ति ..... [प]याथ इमम् सुसूसितवियेति इयम् अपचायत विये[ति] आचलिये अपचायि
4. तविये च सुसूसितविये च येपि आचलि ..... यथारहम् पवतित वियेति यादिसि पोराना पकिती यथा .... यम् ..... ति
5. पि सातिरेके हुवेया तथा पवतितवि .....

1. *rājā āsoko hēvam āha ānapayātha rajuke se ānapayisati janapadaṁ ca janam rathikāni ca mātāpitu susūsitaviyeti hevameva gurusu*
2. *pānesu ca drahyitaviyeti ime dhammagunā pavatitaviyā .... tuphe rajukā ānapayātha se dāni devānaṁpiyasa vacanena ānapayisati ti se hemeva ānapayātha he ...*
3. *bamhanāni ca icchārohāni ca kāranakāni ca yugā ..... rānā pakiti .... [pa]yātha imam susūsitaviyēti iyam apacāyata viye[ti] ācaliye apachāyi*
4. *taviye ca susūsitaviye ca yepi ācali ..... yathāraham pavatita viyeti yādisī porānā pakitī yathā yam .. ti*
5. *pi sātireke huveyā tathā pavatitavi .....*

English Rendering

English rendering with the help of Brahmagiri and Siddapur inscriptions to fill in the gaps since it resembles them.

King Aśoka says, you should issue orders to the Rajjuk as and they in turn issue to the people. Everybody should be obedient to his parents. Likewise he should respect the elders. He should show kindness to animals. Everybody should embody himself with the qualities of the religion. One should have respect for one's relative. This is the accepted code of conduct since long. The teachers should be respected and he should be obedient to them. Such orders be issued to the Brāhmiṇs, conductors of elephants, horses and clerks.

The Udegolam Inscriptions

Edict I

1. राजा असोको देवानांपियो हेवम् आपा[ह] तुफे आणपयाथ रजुकं से .... आणपयिसिति जनपदं च जनं राठिकानि
2. च मातापितिसु सुसूसित विये हेवमेव गुरुसु पानेसु च द्रह्यित वियेति इमे धम्मगुना पवतित विये ति[हे]
3. वं तुफे रजुक आनपयाथ से दानि देवानंपियस वचनेन आनपयिसतीति पि[च] तं हेमेव आनपयथ तं बह्मणानि हथारोहा
4. .... च कारनकानि च युगाव ..... याथ अन यादिसि पोरानपकिति तादिसे य ..... सुसूसित वियेति ..... इयम्
5. [च]अपचायित वियेति वियेति से आचरियस अपचयिय त विये विये च सुसूसित विये येपि च आचरियस नातिका तेसं पि यथालहं पवतितवियेति
6. हेमेव [स] .... [वा] सिसु पि यथारुहं पवतित विये यादिसि पेरानापकिति येथा इयं [पि] सातिरेके हुवेय तथा पवतितविये हेवं तुफा आणपयाथ
7. निवेसयाथ च अंतेवासिनिनि .....

1. *rājā asokō devānampiyo hevam āpā[ha] tuphe āṇapayātha rajukaṁ se .. āṇapayisiti janapadaṁ ca janaṁ rāṭhikāni*
2. *ca mātāpitisu susūsitaviye hevameva gurusu pānesu ca drahyitaviyeti ime dhammagunā pavatitaviye ti [he]*
3. *vaṁ tuphe rajuka ānapayātha se dāni dēvānaṁpiyasa vacanena ānapayisatīti pi [ca] taṁ hemeva ānapayatha taṁ bamhaṇāni hathārohā*
4. *.. ca kāranakāni ca yugāva ..... yātha ana .. yādisi porā[nā pakiti] tādise ya ... susūsitaviyeti ... iyam*
5. *[ca] apacāyitaviyeti viyeti se ācariyasa apacayiyva(ta)viye viye ca susūsitaviye yepi ca ācariyasa nātikā tēsaṁ pi yathālahaṁ pavatitaviyeti*
6. *hemeva [sa] .. [vā]sisu pi yathā[ruhaṁ] pavatitatviye yādisi porānāpakiti yethā iyaṁ [pi] sātireke huveya tathā pavativa(ta)viye hevam tuphā āṇapayātha*
7. *nivesayātha ca aṁtēvāsinini .....*

Edict II

1. ..... यां [यं] हकं उपासके ..... तु खो बाढं पक .....
2. ..... बाढं च मे पकंते इमिना चु कालेन अमिसा

3. ..... हि इयं महाप्तेनेव सके पापोतवे
4. एताय इयं .....
5. तिके ..... इयं पकमे
6. ..... सावणे सावपिते .....

1. .... *yāṁ (yaṁ) hakaṁ upāsake .. tu kho bāḍhaṁ paka ....*
2. ..... *bāḍhaṁ ca me pakate iminā cu kālena amisā*
3. ..... *hi iyaṁ mahāpteneva sake pā[po]tave*
4. *etāya iyaṁ .....*
5. *tike .... iyaṁ pakame*
6. ..... *sāvaṇe sāvapite .....*

English Rendering of Edicts I & II

Udēgola inscriptions No. 1 and 2 resemble Nittur inscriptions from the point of view of subject-matter, style, language, characters etc. Hence for English rendering of the two inscriptions of Udēgola please vide the English rendering of Nittur inscriptions.

The Sannati Inscriptions

Edict I

1. ..... पा ..... लन .....
2. ..... आकालेनाहे .....
3. ..... तं अंत पसाढं च छ ..... ल पास .....
4. ..... शगल हति स वे अत पासड ..... किति अत
5. ..... ति अत पासडसे समवाये व सा ..... म ..... सधम्मम् सुनेवु छ .....
6. ..... सव पासंड बहुसुता छ कयानागम .....
7. व मन्नति अथ किति साल वढिसि ..... का छ .....
8. महामाता व छ भूमिका छ अम्ने छनि .....

1. ..... *pā ... lana ....*
2. .... *ākālēnāhē .....*
3. ..... *taṁ anta pasāḍham ca cha ... la pāsa .....*
4. .... *shagalahati sa vē ata pāsaḍa .... kiti ata*

5. *..... ti ata pāsaḍase samavāyē va sā ..... ma .... sa dhammam sunēvu cha .....*
6. *..... sava pāsaṇḍa bahusutā cha kayānāgama ....*
7. *va mamnati atha kiti sālavaḍhisi .... kā cha .....*
8. *mahāmātā va cha bhūmikā cha amnē chani .....*

English Rendering

This inscription resembles Kālsi and Dhouli inscriptions which proclaim the message of religious harmony which is relevant to the modern times. With the help of these inscriptions the English rendering of the above inscription fully reconstructed is given below:

King Priyadarśi, the beloved of Gods respects equally the followers of other religions -- the laymen and the dedicated -- by offering worship and gifts. But he does not accept them for himself with the desire that the essence of each religion be increased among its followers. The essence will be increased in many ways. Its roots lie in controlling speech. What does it mean? Fanaticism about one's own religion, disrespect for other religions and heinous words about them should be avoided. The followers of other religions are to be honoured in their own way. By doing so, he would enhance the cause of his own religion. At the same time he will help other religions. If anybody behaves in any way other than this he will destroy his own religion. Does one speak excessively about one's religion to disrespect other religions or to show greater respect to his own and uphold the same? One who speaks like this will cause greater harm to one's own religion. So religious harmony is always desirable. If there is religious harmony the followers of one religion will listen to the preachings of other religions. They will respect other religions. Devānampiya desires that the followers of other religions be learned and wish the welfare of others. As a result of this all religions will flourish and the Buddhism also will shine.

Edict II

1. इयं घंमलिपि देवानां पियेन ..... [पिता] ..... वस [o]
2. नो हि समति स.व फव [ते] .....
3. तस तस अ[थ]स माधुलियय .... ज्ञा–तथ .....
4. ..... [या] कालनं व अलोचयतु लिपिकशप ..... धवत .....

1. *iyam dhaṁmalipi dēvānāṁ piyēna .... [pitā] .... vasa[o]*
2. *nō hi samati sava phava[tē] ....*
3. *tasa tasa a[tha]sa mādhuliyaya ...jñā...tatha....*
4. *.... [yā] kālanaṁ va alōcayatu lipikaśapa .... dhavata .....*

Edict III

1. ..... तविये
2. ..... अनंने
3. ..... थी देवानं
4. ..... कुमपि
5. ..... धी
6. ..... त
7. ..... चकरंतं
8. ..... अथा ....
9. ..... लो .....
10. ..... रस .....
11. ..... चगल
12. ..... खाकरं ..... क ....
13. ..... येव अथा ..... पवगनि ..... खामे नि अति कामे सति
14. ..... सपानन ..... पयतु, अतुहानिसतितं पिहावाक
15. ..... सथीति .....

1. ..... *taviyē*
2. ..... *anaṁnē*
3. ..... *thī dēvānaṁ*
4. ..... *kumapi*
5. ..... *dhī*
6. ..... *ta*
7. ..... *chakarantaṁ*
8. ..... *athā ...*
9. ..... *lō ...*
10. ..... *rasa ...*
11. ..... *cagala*
12. ..... *khākaraṁ ... ka ...*
13. ..... *yēva athā ... pavagani .. khāme .. ni ati kāme sati*
14. ..... *sapānana ... payatu, atuhānisatitaṁ pihāvāka*
15. ..... *sathīti ....*

Edict IV

1. ..... अनुविग् [इ]
2. ..... सेवु च सुखमेव च रभ् [एव्] उ .....
3. ..... येन च हेवं पापुनेवु राजाने खम् .....
4. –ये खमितवे ममं निमितं [च] धम्मं चरेवू हिद [लोकं]
5. च परलोकं च आराधयेवु एताय च अथाय हकं तुफे .....
6. अनुसासामि अनुनोहकं तु फे नि अनुसासित छंदं च दितु
7. याहिमम धिति पटिना च अचला सति हेवं कदुकं मे चरितविये
8. आस्वा से तविया च तोय न च ते हेवं पापुनेवु अथापित हेवं
9. [ने] राजा यथा च अतानं अनुकंपति हेवं अफेनिय [o]
10. चकं पजाहेवं म[मि] से हकं तुफे नि अनुसासितु छंदं च
11. [दि] तु देसावुतिके एतसि अथसि होहामि अलं हि तुफ् आवासनाये
12. हित सुखाय च तेसं हिद लोककं पारलोकिकाये एतं च हेवं
13. करुतं स्वग [oच] आरोडेसाथ मम च आननियं एहथ ए ता
14. ..... य इयं लिपि हिद लिखिन अथा महामाता सास्वतं
15. ..... युजेवु आस्वासनाय धम्मचरनाय च अंता
16. ..... च लिपि अने चातुमामि सोतायि सेहि अंतलापि
17. ..... हि खनसि सरेन [कुलि] ..... तविया हेवं
18. ..... घत संपटि [कुलि] .....

1. ..... *anuvig[i]* ....
2. ..... *sēvu ca sukhamēva ca rabh[ēv]u* ....
3. ..... *yen ca hēvaṁ pāpunevu rājāne kham* ....
4. *yē khamitavē mamaṁ nimitaṁ [ca] dhammaṁ charēvū hida [lōkaṁ]*
5. *ca paralōkaṁ ca ārādhayēvu ētāya ca athāya hakaṁ tuphē* ....
6. *anusāsāmi anunōhakaṁ tuphēni anusāsita chandaṁ ca ditu*
7. *yā hi mama dhiti paṭinā ca acalā sati hēvaṁ kadukaṁ mē caritāviyē*
8. *āsvāsētaviyā ca tōya na ca tē hēvaṁ pāpunēvu athāpita hēvaṁ*
9. *[nē] rājā yathā ca atānaṁ anukaṁpati hēvaṁ aphēniya[m]*
10. *cakaṁ pajā hēvaṁ ma[mi] sēhakaṁ tuphēni anusāsitu chandaṁ ca*
11. *[di] tu dēsāvutike ētasi athasi hōhāmi alaṁ hi tuph āvāsanāyē*

12. *hita sukhāya ca tēsaṁ hida lōkakaṁ pāralōkikāyē ētaṁ ca hēvaṁ*
13. *karutaṁ svaga[mca] ārōḍesātha mama ca ānaniyaṁ ēhatha ē tā*
14. ..... *ya iyaṁ lipi hida likhita athā mahāmātā sāsvataṁ*
15. ..... *yujēvu āsvāsanāya dhammacharanāya cha antā*
16. ..... *ca lipi anē chātumāmi sōtāyi sēhi antalāpi*
17. ..... *hi khanasi sarēna[kuḷi]* .... *taviyā hēvaṁ*
18. ..... *ghat sampaṭi[kuḷi]* ....

Purport of the inscription

Filling the gaps in this inscription with the help of the Dhouli and Cougad inscriptions which it resembles, the summary is given below in English :

Dēvānāmpiya says so. The *Mahāmātras* in Samapāda should note this. 'I desire that of all people should get happiness in this world as well as in the next one. The people of the countries beyond the borders of my empire which I have not conquered should know this.' They should not be afraid of me. Let them have confidence in me. They will get happiness only from me and never misery. The king will pardon whenever necessary. For my sake they should follow the righteous path. Let them get happiness in this world and in the other. It is for this purpose only my order to you O, people. My efforts to understand your mind are firm and constant. Let those people for whom this is meant understand that the king is like our father. He has the same confidence in us as he has in his subjects. He looks upon us as his own progeny. To achieve this goal, I assure my *mahāmātras* (officers) that you are capable of creating confidence in those people and bring happiness to them in this world and in the next. By doing so you will get heaven and you will return my obligation.

This inscription is carved for this purpose only. Let the *mahāmātras* (officers) understand that to create confidence in these people and to make them follow the religious path this is an eternal rule. This inscription should be heard by all once in four months. He should listen to it very carefully even if he is alone; at the same time he should act in such a way as to translate this into action.

Glossary and Explanatory Notes

Abhimukticaryā Vihāra: This is the development of the desire during *Prakṛticaryā* to attain the highest stage of *Boddhisattva* and to dedicate himself for its achievement.

Adhicitta Vihāra: This is the second *vihāra* according to the *Mahāyāṇa* system. Complete control over the mind is obtained by the practice of lower and higher meditations. He develops compassion for the afflicted and he would sacrifice anything to remove the sufferings of others. So also he can sacrifice anything to acquire knowledge.

Adhiprajñā Vihāra: In this stage the *Mahāyāna* practitioner becomes perfect in 37 *Bodhipakṣīya Dharmas.* He then penetrates into the four truths and the causal law. Then he realises *śūnyatā* (essencelessness), *animitta* (non-perception of characteristics of objects) and *apraṇihita* or freedom from desire for perceived objects. The notion of duality will be wiped out from his mind. There is no distinction for him of knower and the known, cause and effect, existence and non-existence. He acquires knowledge. He would give relief to the distressed. He would guide them to the right path.

Adhiśīla Vihāra: After *Prakṛticaryā* the *Mahāyāna* practitioner goes to this *Vihāra.* Here he serves his spiritual teacher and thereby cultivates moral practices. He gives up sins and starts practising *Mayāyāna* whole-heartedly.

Ahetuvāda: A system where no cause is recognised for any effect.

Ajitakeśa Kambalin: Name of the founder of one of the *Śramaṇa* philosophic schools.

Ājīvika: Name of one of the *Śramaṇa* Schools.

Ākāśa: The space.

Akrama: Name of a person.

Akriyāvāda: Name of one of the systems of *Śramaṇa* Schools - - *akriyā* is no cause or action and *vāda* is a school or system.

Ālayavijñāna: Store house of consciousness. It is a concept of *Yogācāra* school of Buddhism.

Anādi: Having no beginning; beginningless.

Anāgāmin : The third stage in Buddhist pilgrim's progress attained by the complete removal of *rāga* (attachment), *dvēṣa* (aversion), *moha* (delusion) etc.

Anātma: soullessness; substancelessness.

Aṅguttara Nikāya: Name of a Pāli text on Buddhism.

Animitta: Non-perception of characteristics of objects.

Anitya: Impermanent, temporary, evanescent.

Antarbhāva: Intermediate existence between birth and death.

Aṇu: element, atom.

Anuttarayoga Tāntric: forms of meditation.

Aparaśaila: Name of one of the schools of Buddhism.

Apraṇihita: Freedom from desire for perceived objects.

Apratisaṅkhyā nirodha: Cessation not through knowledge, but through natural process with the absence of the required condition.

Ariya Aṣṭāṅga mārga: The noble Eightfold Path consisting of (1) right vision, (2) right resolution, (3) right speech, (4) right action, (5) right livelihood, (6) right exercises, (7) right remembrance, (8) right concentration.

Arhat: A realised person chiefly used in Jaina and Bauddha philosophy. According to Jainism he is one of the *Pañcaparameṣṭhis.*

Asaṅga: Name of a Buddhistic philosopher. He developed *Yogācāra* School.

Āstika: Who recognises the authority of the *Vedas.*

Ātman: soul.

Avalokiteśvara: Name of one of the *Boddhisattvas.*

Āvaraṇa: Covering.

Avatāra: Literally it means descending; An incarnation.

Avidyā: Ignorance of the Four Noble Truths and Eight Fold Path according to Buddhism.

Āyatanas: The five sense-organs: eye, ear, nose, tongue, body and mind and corresponding six objects of senses viz., form, sound, smell, taste, touch and *Vijñāna* or *Dharmāyatan* are known as 12 *Ayatanas. Ṣaḍāyatana* which means only the five sense-organs together with mind or the objects of the six senses. This is quite often referred to in Buddhism.

Aṣṭādaśa Dhātus: Eighteen elements. The following are known as eighteen elements according to Buddhism :

(a) The six sense-organs : eye, tongue, nose, ear, body and mind.

(b) The six objects of senses : form (*rūpa*); taste (*rasa*); smell (*gandha*); sound (*śabda*); touch (*sparśa*); sense of mind *Vijñāna* or *Dharmāyatana.*

(c) The corresponding six consciousness elements viz. (1) the eye consciousness, (2) the tongue consciousness, (3) nose consciousness, (4) sound consciousness, (5) the body consciousness, (6) mind consciousness.

Bahuśrutīya: Name of one of the schools of Buddhism.

Bājanegabba : Deśī form of oldest Kannada literature before *Kavirājmārga.*

Bala: Strength or power.

Bāḷgaḷcu: Honouring with presentation the hero by washing the sword with which he has won the battle.

Bārhut: one of the places connected with Buddhist art, architecture, culture etc.

Bedaṇḍegabba : Deśī form of oldest Kannada literature before *Kavirājamārga.* Bigger poems resembling epics with *Sargas* (chapters) were written in *Cattāṇa* and *Bedaṇḍegabba.* They were consisting of *Pada, Pāḍu* and *Melvāḍu.*

Belaṭṭhiputta: Name of the founder of one of the systems of the *Śramaṇa* Schools, literally it means the son of Belaṭṭhi.

Bhadrayānika: Name of one of the schools of Philosophy of Buddhism.

Bhaiṣajyarāja: Name of one of the *Boddhisattvas.*

Bhikku: One who receives the higher ordination or *upasampāda* becomes a *Bhikku.* He is now a regular member of the *Saṅgha.*

Bhrānti: That which moves constantly. According to *yogācāra,* Buddhists' *Bhrānti* is *Saṃsāra* which is eternal.

Bodhisattva: Bodhisattvas are those who have removed *kleśāvaraṇa* and *jñeyāvaraṇa* and dedicated themselves for the deliverance of others.

Bodhisattva Vajra *Tathāgata*: Name of the original *Tathāgata* from which source are issued forth the Buddhas.

Brahma Vihāra: It is the last stage of attainment according to *Mahāyāna* philosophy. In this stage *Maitrī* (friendliness), *Karuṇā* (compassion), *Mudita* (rejoicing at others' success) and *Upekṣā* (equanimity) are practised wholeheartedly. He is a friend to everyone and he has enemies none. He becomes an incarnation of compassion.

Brāhmī: It is an ancient Indian script from which all the Indian scripts are derived. Aśokan inscriptions are written in Brāhmī script.

Buddha Gayā: This is a holy place in Bihar. Here under the *Bodhi* Tree Siddhārtha Gautama got enlightenment after deep meditation for seven weeks.

Buddhakāya: It is a concept of *Dharmakāya* consisting of conduct (*śīla*), concentration (*samādhi*), wisdom, deliverance, knowledge and insight into deliverance.

Buddha Pūrṇimā: Full moon day connected with the life of the Buddha. The Buddha was born on *Vaiśākha Pūrṇimā* day. He got his enlightenment on *Vaiśākha Pūrṇimā* and attained *Nirvāṇa* on *Vaiśākha Pūrṇimā.* Thus *Vaiśākha Pūrṇimā* is vitally connected with the life of the Buddha. It is observed in India as *Buddha Pūrṇimā. Vaiśākha* is the second month of the Hindu Calendar.

Caitasika: A mental property. There are 52 kinds of *caitasikas* according to Buddhism.

Caitya Śaila: Name of one of the schools of Buddhism.

Campū: It is a form of literature having passages in verse and prose. Major part consists of verses, prose being used only to kill monotony intermittently.

Cārvāka: One who does not believe in the existence of life, God, etc. and follows the path of self-indulgence. It is the material philosophy and is also known as *Lokāyata.*

Caryās: Duties of an officiating priest in worship.

Cattānagabba: Bedaṇḍegabba and *Bājanegabba* are the three ancient forms of Kannada literature. They were used for *Mahākāvyas* or epics. They consist of *Pada, Pāḍu, Melvāḍu* etc.

Citta: mind.

Citta Viprayukta: The qualities of *citta* (mind) are known as *citta viprayuktas.* They are fourteen in number according to one sect of Buddhism.

Dāna: a gift.

Dakṣiṇāpatha: Southern India.

Devadatta: Name of the cousin brother of Buddha who hated him to the last.

Dhārini: a magic spell according to *Vajrayāna.*

Dharma: A *mādhyamika* concept of that which is neither transient nor eternal, neither existing, nor non-existing, neither originated nor non-originated, neither originated destroyed nor non-originated non-destroyed.

Dharmaguptika: Name of one of the Schools of Buddhism.

Dharmakāya: Real body which is characteristicless.

Dharmaśūnyatā: This is the ultimate truth according to Mahāyānists. It is beyond the fourfold propositions. It is unborn, unoriginating, unrelated and unconstituted. It is the consciousness which is signless, infinite, radiant and in which all the distinctness like water, earth, fire etc. have no footing and in which long and short subtle and gross, good and bad, name and form cease and in which all objects, attainments, qualities, *nirvāṇa,* Buddha or Bodhisattva are non-existent in the highest sense of the Truth.

Dharmottariyas: Name of one of the Schools of Buddhism.

Dhyāna: meditation.

Dravidian: It is a family of languages like the Indo-European, Mongolian etc. A large number of languages belong to this family of which about 25 have been traced now. These Dravidian languages are spoken in Iran, Baluchistan, Pakistan, Northern India, Central India, Southern India and Sri Lanka and in other South Asian and African countries.

Duḥkha: misery.

Duḥkha Nirodha: Control of *Duḥkha.*

Duḥkha Samudāya: Cause or origination of *Duḥkha.*

Dveṣa: aversion.

Ehi Passikā Dhamma: Come and see religion. Buddhists being proud of their system being perfect called this like this. They invited others with a kind of challenge, to come and test the same by following it.

Ekarasaskandha: The *Sautrāntika* school believes that the *skandhas* in their subtle form transmigrate from one life to another just as the *Sammityas* have the concept of *Pudgala* that transmigrates. In the beginning there was only one subtle form for all the five *skandhas.* It was called *Ekarasaskandha.* Out of this *ekarasaskandha* arose the four other *skandhas.*

Four *Brahma Vihāras:* Practice of love, compassion, joy at other's success and equanimity are the four *Brahma Vihāras.*

Gadyakathā: It is a mixture of prose and verse. Major part is in prose, verses being only in the beginning or end. Sometimes in the middle also they may occur.

Gāndhāra: It is the name of a country now known as Afghanistan.

Gotravihāra: Gotravihāra is one of the practices which is to be observed in *Prakṛticaryā.* It contains functions normally done by superior beings.

Guhya Samāja: Vajrayāna Text in Sanskrit.

Guṇa: quality.

Guṇa karma Vibhāgasaḥ: According to the quality and nature.

Guru: A teacher, a master or a preceptor who gives initiation.

Haimavata: Name of one of the Buddhistic schools.

Halmidi and Tamaṭkal: These are the place names where the earliest Kannada inscriptions are found.

Hīnayāna: Name of one of the two main branches of Buddhism. It represents the earliest branch of Buddhism.

Homa: Offering of oblations.

Iḍukuṅgabba: Nāgavermā defines *iḍukuṅgabba* as those works that have many verses aiming at one subject. Daṇḍi calls *Iḍukungabba* as *Saṅghāta* and describes it as a collection of verses of one single author on one subject.

Janna: He was a Jaina poet of the 14th century A.D. in Kannada. He has authored *Yaśodharācarīte, Anantanāth Purāṇa* and a few inscriptions. He is a *campū* writer. But his *Yaśodharācarite* is in Kannada meter.

Japa: Reciting the *mantra.*

Jīva: An individual soul or life.

Jñāna: Knowledge.

Jñāna Sīddhi: A *Vajrayāna* work of Indragupti.

Jñeyāvaraṇa: The cover of ignorance of the Four Noble Truths, *Ariya Aṣṭāṅgamārga* that shields Truth.

Kadamba: It is the name of the dynasty that ruled over Karnataka from the 4th century to 10th century A.D. Mayūra Varma was the founder of this dynasty. They supported *Vedic* religion -- Kadambas of Vanavāsī, Goa, Panungal, Palāsika are known as different branches of Kadambas in the history of Karnataka.

Kākutstha: It is the name of a dynasty of kings. It is called Kākutstha in ancient Indian literature.

Kalabhra: see under *Kālabhora:.*

Kalabhora: Kālabhoras who ruled in Cērā country (Kerala) during the early centuries of the Christian era are known as Kalabhora.

Kapilavastu: One of the small principalities of ancient India which was ruled by the Sākya family of Siddhārtha (Gautama).

Karma: action, an Indian philosophical concept having different connotations in different schools of philosophy. According to the Buddha, *karma* is that force which is responsible for the life of individual. This force will be generated by the actions done out of greed.

Karuṇā: Compassion.

Kassapa: Name of a philosopher of a *Śramaṇa* School.

Kavirājmārga: It is the first work so far traced in Kannada literature. It is a work on rhetoric composed during the reign of Nṛpatuṅga, emperor of Rāṣṭrakuṭa Dynasty who ruled from Malakheda (814 A.D. -- 872 A.D.). At places it is noted that emperor Nṛpatuṅga was its author and at other places Śrīvijaya is mentioned as its author. The present work seems to be an admixture of two works -- one by Nṛpatuṅga and the other by Śrīvijaya. It is a work based on *Kāvyādarśa* of Daṇḍin -- a rhetoric work. The first chapter of *Kavirājamārga* gives very valuable in formation about Kannada land its boundaries, Kannada dialects Kannadagas, their characteristic features of earlier literature, poetic forms, prose writers, poets, etc. It throws flood of light on the Kannada literature that existed before *Kavirājamārga.*

Kāvyādarśa: It is a rhetoric work in Sanskrit by the poet Daṇḍin (7th century A.D.).

Kāvyāvalokana: Kāvyāvalokana is an exhaustive *alaṅkāra* work in Kannada by Nāgavarmā II (1145 A.D.). *Śabdasmṛtī* is a part of *Kāvyāvalokana.* There were three Nāgavarmās in Kannada literature viz. (i) Nāgavarmā of *Candombudhi* -- a metrical work, (ii) Nāgavarmā of *Karṇāṭak Kādambarī,* and (iii) Nāgavarmā of *Kāvyāvalokana* and *Karṇāṭaka Bhāṣā Bhūṣaṇa,* a Kannada Grammar in Sanskrit.

Kāyika: Kāya means a body, and *Kāyika* is that which pertains to body, corporal.

Kirātārjunīya: It is one of the five great epics in Sanskrit. Bhāravi was its author. Other great epics in Sanskrit are *Raghuvaṃśa, Kumārasambhava* of Kālidāsa, *Śiśupālavadha* by Māgha etc.

Kleśāvaraṇa: Cover of impurities.

Kauśāmbī: One of the important places connected with Buddhism.

Kriyās: Rites.

Kṣānti: Forbearance.

Kṣatriya: The second division of the four *Varṇas;* a warrior class or caste.

Kukkuṭika: Name of one of the Schools of Buddhism.

Lokottaravāda: Name of the one Buddhistic School.

Lumbini: Name of the garden, now on the borders of India and Nepal, where Lord Buddha was born.

Mahāsaṅghika: Name of one of the important branches of Buddhism which later on became *Mahāyāna.*

Mahāsukha: The highest pleasure or great joy or happiness.

Mahāyāna: The second and most important and popular Buddhistic school. It has deified the Buddha and Buddhism.

Mahīśāsaka: Name of the earliest branch of Buddhism. In fact two branches of this name are traced in the history of Buddhism. The first one is the earliest one and the second a later branch.

Maitrī: Friendliness or love for all.

Mānasika: Mental.

Maṇḍala: (a) A mystic diagram.

(b) One who comes to this world to impart knowledge to the people according to *Ājīvika* philosophy.

Mañjuśrī Mūla Kalpa: Name of one of the works of *Vajrayāna.*

Mantra: Reciting syllables for the devotees.

Moha: Delusion.

Mṛgadāva: Mṛga means a deer and *Mṛgadāva* is the place of the deer, Sāranāth near Vārāṇasī is known as *Mṛgadāva.* It was Sāranāth, where the Buddha gave his first sermon to five of his disciples Ānanda etc. *Pulleyabayal* which we came across in Kannada literature is *Mṛgadāva.*

Mudita: It is one of the four *Brahma Vihāras. Mudita* is joy at others success. When others get success, the disciple knowing this, a hearing this should feel and experience great joy.

Mudrā: Finger and bodily poses or movements.

Muktakas: are those works that aim at many subjects.

Mōkṣa: Highest realisation.

Mūlāntika Skandha: See *Ekarasaskandha.*

Nāgārjuna: Name of the founder of the *Mādhyamika* School of Buddhism. He is the philosopher of the *Mādhyamika* School of first or second century A.D. who conceived for the first time monism or *Advaita* philosophy which later during the eighth century was borrowed by Ādi Śaṅkarācārya.

Nairātmyavāda: The philosophy that propounds soullessness or substancelessness.

Nāstika: Nāstika is that which does not recognise the authority of the *Vedas.*

Nātha Pantha: One of the *Śaiva* sects.

Nikāyas: Some of the texts of Buddhism in Pāli like *Majjhimanikāya* etc.

Nirākāratva: Formlessness.

Nirmāṇakāya: The body of transformations, Buddha.

Nirvāṇa: Eternal stage according to Buddhism which is uncompounded. It is free from all evils. It is a state of happiness beyond all description. It is a state where there is complete destruction of *tṛṣṇā.*

Nāma: Non-material part.

Niyama: Religious observance.

Pāli: one of the earliest Prākṛt dialects adopted by the Buddha to preach and record his teachings.

Pañcaskandhas: Five elements according to Buddhism. They are (1) *rūpa* (material form), (2) *vedanā* (sensation), (3) *samjñā* (perception), (4) *saṃskāra* (conformation), (5) *vijñāna* (consciousness).

Paramārtha Pudgala: Pudgala is the most subtle element that transmigrates from one life to another. *Paramārtha Pudgala* is the ultimate *Pudgala.*

Paramārtha Satya: Ultimate Truth.

Paratantra: One of the forms of Truth. *Saṃbhogakāya* represents this *Paratantra* form of truth.

Parikalpita: It is one of the forms of Truth. *Nirmāṇakāya* represents this form of truth.

Pariniṣpanna: One of the forms of Truth. *Dharmakāya* represents this *Parinispanna Satya.*

Parimitās: Excellences or virtues which are required to attain the stage of Boddhisattva.

Parivrājya: A Buddhist mendicant staying in a monastery is a *parivrājya.*

Pāvā: Name of one of the ancient places connected with Mahāvīra and the Buddha. Mahāvīra breathed his last at Pāvā puri in Bihar.

Prajñā: Insight; knowledge of the Four Noble Truths, five *Skandhas,* Eight Fold Path etc.

Prajñā Pativāda: Name of a School of Buddhism.

Prajñopāya: It consists of knowledge and kindness. *Prajñā* is knowledge and *upāya* is kindness.

Prākṛt: A group of languages of ancient India are called Prākṛt languages. Pāli, Magadhī, Ardhamāgadhī, Śaurasenī, and Mahārāṣṭrī are included in Prākṛt. It is a stage of Aryan language after the classical Sanskrit. Apabhraṃśas were evolved out of Prākṛt languages and the modern Indo-Aryan languages like Hindī, Puñjābī, Bengālī, Gujarātī, Marāṭhī etc. have been evolved out of the Apabhraṃśa languages.

Prakṛti Caryā: Pre-spiritual stage in *Mahāyāna* scheme is known as *Prakṛti Caryā.* It consists of the practices of an average being.

Pranidhāna: Resolution.

Pratisaṅkhyā nirodha: Cessation through knowledge.

Pratītya Samutpāda: Law of dependent origination.

Pravṛjyā: A stage where the beginners undergo some moral courses to enter Buddhism.

Pūrṇimā: Full moon day.

Pūrāṇa: Ancient, old.

Pudgala: A permanent entity without which transmigration is not possible. This is neither different from nor the same as *Pañcaskandhas.* The most subtle parts of the *Skandhas* transmigrate from life to life. They are *Pudgalas.*

Pudgala Sūnyatā: The stage which one gets by removing *kleśāvarana.*

Rāga: Attachment.

Rājagṛha: A place in Bihar connected with Lord Buddha.

Rūpa: Material part, form.

Sākāratva: The form.

Sakridāgāmī: It is the second stage in the pilgrim's progress which is attained by ethical and meditational practices and thereby reducing *rāga* (attachment), *dveṣa* (aversion), *moha* (delusion) etc.

Samādhi: Meditational practices; concentration.

Samantabhadra: Name of one of the Boddhisattvas.

Sambodhaka: A person who stays in the highest stage in *Ājīvika* philosophy.

Samatājñāna: Knowledge of sameness or *Anyonya Vyāpaka jñāna,* i.e., knowledge of co-existence.

Saṃbhogakāya: A body conditioned by the merits accumulated.

Samjña: Perception.

Sammitīya: Name of one of the Schools of Buddhism.

Saṃsāra: Manifold and colourful world around, i.e., the phenomenal world.

Saṃskāra: Conformation; mental activity, conformity.

Samvṛta Satya: Conventional Truth.

Samyak Dṛṣṭi: Right vision.

Samyak Samādhi: Right concentration.

Samyak Smṛti: Right remembrance.

Samyak Vyāyāma: Right exercise.

Samyak Ājīva: Right livelihood.

Samyak Karmānta: Right action.

Samyak Vāk: Right speech.

Samyak Saṅkalpa: Right resolution.

Saṅgam literature: It is the ancient Tamil literature.

Sanghāta: See *Iḍukuṅgabba.*

Sāṅkhẏa: One of the six schools of Indian philosophy.

Saññа Vedayita Nirodha: A state where there is complete detachment of the mind from the body, which Lord Buddha attained when he got enlightenment under the *Bodhi* Tree after the meditation for seven weeks.

Sarvāstivādins: A school of philosophy of Buddhism quite close to *Sthaviravāda.* They held the view that all things exist.

Satyasiddhi: Name of one of the schools of Buddhism founded by Harivarman who held the view that the individual has no soul of any kind. He maintained that the soullessness of both the individual and the universe.

Ṣaḍāyatana: The six internal organs -- the five internal organs along with mind viz. eye, tongue, nose, ear, body and mind.

Śākta: A cult pertaining to Goddess Śakti.

Śīla: Moral observance, observance of ethical laws, a conduct etc. a good conduct.

Śaucācāra: Cleanliness in action.

Śramaṇa Schools: Non-V*edic* schools of philosophy; the schools that rose against *Vedic* religion.

Śramaṇa: Non-*Vedic* or non-*Brāhmaṇic* follower.

Śāśvatavāda: Eternalism.

Srāvaka: A lay follower of Buddhism, or Jainism, a beginner.

Srāvakayāna: Name of the earliest Buddhist school.

Śuddhodhana: Name of the father of Siddhārtha Gautama.

Śūnyatā philosophy: The philosophy having *Śūnyatā* as its ultimate goal.

Siddhānta: System of Philosophy.

Siddhārtha Gautama: Name of the Buddha.

Simhala Dvīpa: Modern Sri Lanka.

Six internal organs: They are: (a) the eye, (b) the tongue, (c) the nose, (d) the ear, (e) the body and (f) the mind.

Sautrāntika School: Name of one of the schools of Buddhism which believes that the *Skandhas* in their subtlest form transmigrate from one life to another.

Sparśa: It is the contact of an internal organ with its object or sense.

Standard Language: When a language is spoken over a vast area, a number of dialects will be found in different parts. For the purpose of common administration, writing, trade and commerce a link language would be evolved out of these dialects which would be intelligible to all those who speak that language. This is the standard language which would be used in schools, colleges, courts, literary works, evolved out of these dialects.

Sukhāvativyūha: name of one of the works of Buddhism.

Sumedha Brāhmaṇa: One of the Buddha *Jātaka* stories pertaining to the previous birth of Lord Buddha. This was the first birth.

Sthaviravāda: Name of the earliest school of Buddhism.

Tāmrasātīyas: The followers of *Yogācāra* School were called *Tāmrasātīyas* on account of their copper coloured clothes.

Tathāgata: The Buddha.

Tathāgata Dharma Śunyatā: See *Dharma Śūnyatā.*

Thera: A Buddhist *Bhikku* of *Sthaviravāda.*

Tolkāppiyam: This is the earliest grammar of Tamil so far traced. It seems to have been composed during the first century B.C.

Tṛṣṇā: desire.

Tuṣita Heaven: The place where Gautama Buddha was born in the immediate previous birth.

*Uccheda*vāda: Name of one of the systems of *Śramaṇa* Schools. *Uccheda* literally means to cut into pieces.

Udayādityālaṅkāra: It is the name of a rhetoric work in Sanskrit. As the name suggests it is an *alaṅkāra* work dealing with poetics.

Umāsvāti's Tatvārtha Mahābhāṣya: Umāsvāti is a noted Jaina philosopher. *Tatvārthsūtra* is his work on Jainism.

Upādāna: Perception.

Upasampāda: Observing the progress in his inclination towards renunciation the beginner is given higher ordination. This is *Upasampāda.*

Upāyakauśalya: Skill in doing good to others.

Upekṣā: Equanimity.

Uttaraśaila: Name of one of the Schools of Buddhism.

Vacana literature: It is a unique form of literature in Kannada. It is in poetic prose form meant for common man. The mystic experiences of the Śivaśaranas are put in the form of short pithy utterance. These are like lyrics in poetic prose depicting one single point or experience. It is known for its new values of life such as *Kāyaka*, casteless society, liberty, equality fraternity, emancipation of women etc.

Vācika: Verbal.

Vairāgya: Detachment.

Vaiśākha: Name of the second month according to Hindu Calendar.

Vaiśālī: Name of one of the ancient places connected with the Buddha and Mahāvīra, now in Bihar.

Vajra: The source of the Buddhas is known as *Vajra.*

Vajrapāṇi: Name of one of the Bodhisattvas.

Vajrayāna: Name of a Buddhist school.

Varṇāśrama System: The *Vedic* Social order consisting of

(a) Four *Varṇas: Brāhmaṇa, Kṣatriya, Vaiśya* and *Śudra.*

(b) Four *Aśramas: Brahmacarya, Gṛhastha, Vānaprastha* and *Sannyāsa.*

Vātsīputrīya: It is a branch of Buddhism believing in *pudgala,* a permanant subtle element.

Vedanā: Sensation.

Vedas: The earliest writings of the world. They are in Sanskrit, and earliest sacred books of the world. These are the earliest

Indian philosophical treatises. The four *Vedas* are: *Ṛg, Yajur, Sāma* and *Atharva.*

Vibhāgaṣakha: According to the division.

Vijñāna: Consciousness.

Vijñāna or *Dharmāyatana:* It is the object of the sense of mind.

Vikṣepa: Thrown out.

Vikṣepavāda: Scepticism.

Vimutti: Deliverance, liberation of the mind from the body. It is the attainment of the freedom of the *citta* or consciousness from *tṛṣṇā* or desire.

Vimuttijñāna Darśana: Knowledge and insight into deliverance.

Vinaya Piṭaka: One of the three *Piṭakas* in Pāli on Buddhism.

Vīraśaiva: It is one of the important *Śaiva* schools like *Kāśmīra* school of Śaivism, *Śaiva Siddhānta* of Tamils etc. Though dominant in Karnataka where the followers are called the *Lingāyatas,* it is prevalent in Mahārāṣṭra, Andhra Pradesh, Tamil Nadu, Kerala. Its *maṭhas* are found in Northern India, in Vārāṇasī, Kedār etc. Śrī Bājaveśvara and other *śaraṇas* gave a vital breath to this school. They made it a casteless society. *Ṣaṭsthala, Aṣṭāvaraṇa* and *Pañcācāra* constitute philosophical, religious and social aspects of Vīraśaivism.

Viññana: Consciousness.

Vīrya: Energy.

Vrata: A vow.

Yogācāra: Name of the Buddhistic school developed by Asaṅga according to which the phenomenal world around is non-existent. They practise two types of *Yogas* viz. higher *Yoga* or meditation and other is *ācāra* or duty.

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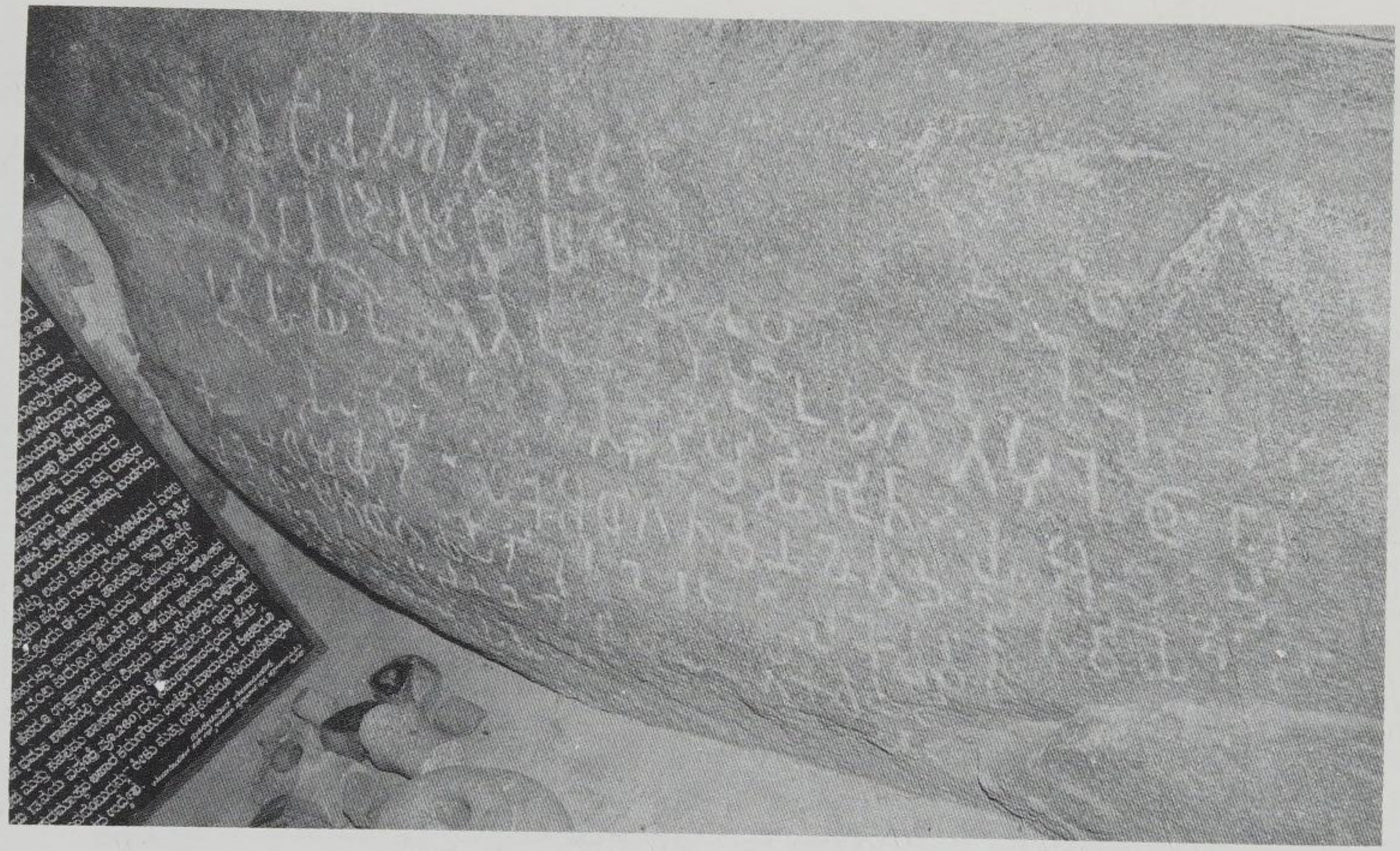

Fig. 1. Maski Inscriptions, Raichoor District

Fig. 2. A view of the Maski Inscriptions

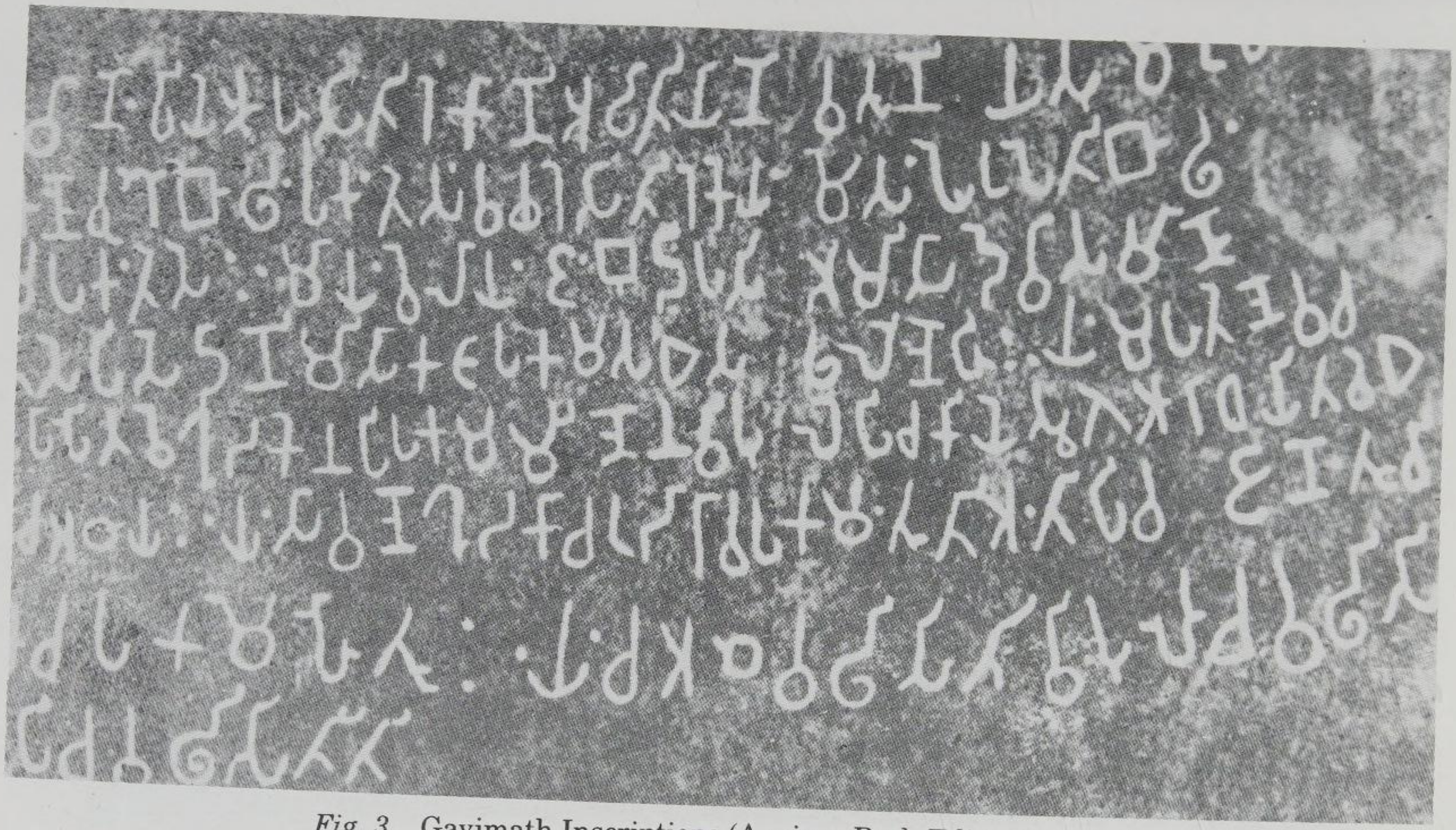

Fig. 3. Gavimaṭh Inscriptions (A minor Rock-Edict of Aśoka)

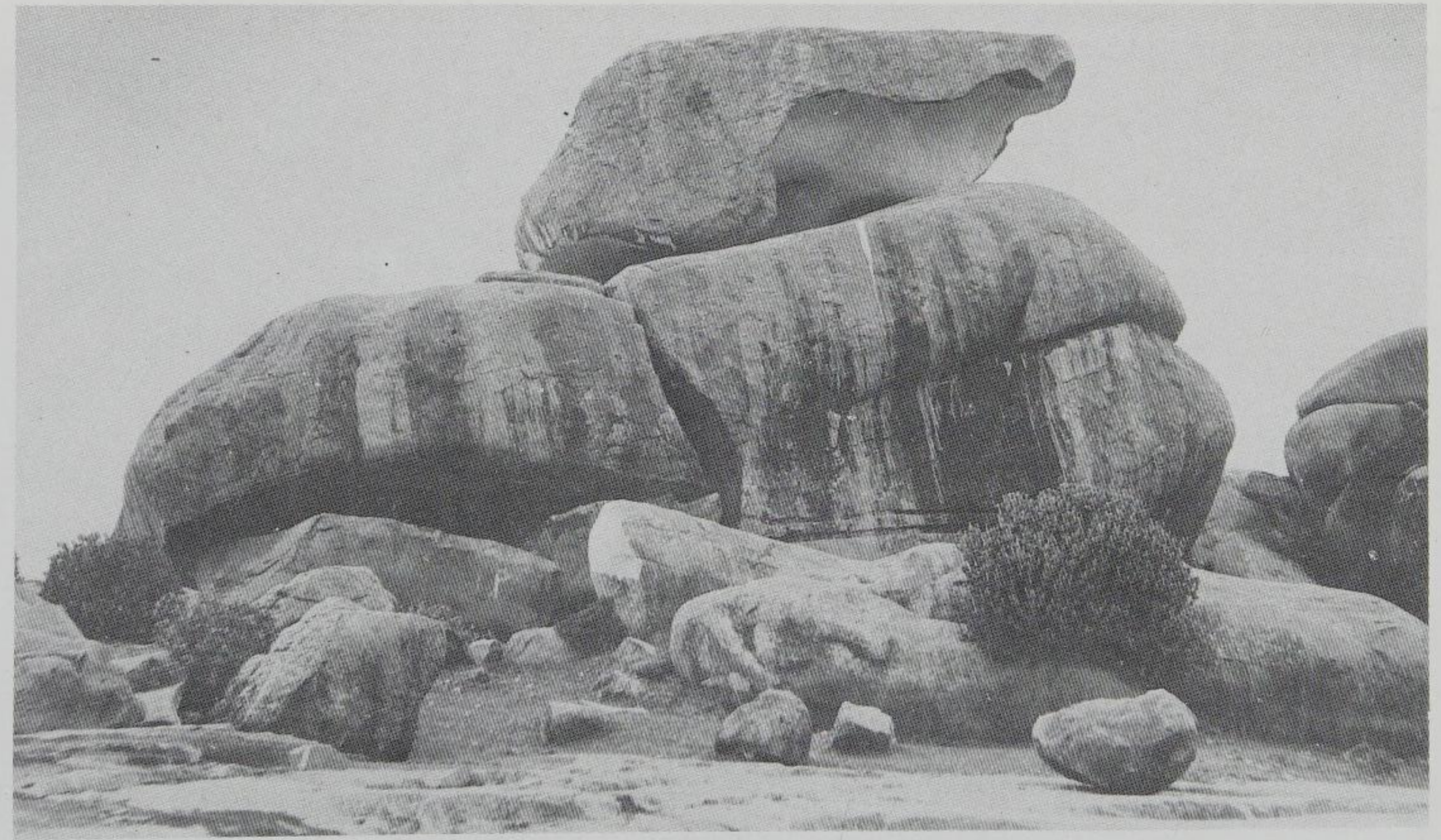

Fig. 4. Rock-Edict on Gavimaṭh Hill (The Edict is carved below the boulder with the white patch)

Fig. 5. Palkiguṇḍu Inscriptions (A minor Rock-Edict of Aśoka)

Fig. 6. Palkiguṇḍu Rock-Edict (The Edict is carved on the rock below the canopy-shaped boulder

Fig. 7. Buddhist Chaitya at Aihole

Fig. 8. Tara Bhagavati, from Koliwada